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The
CHRISTIAN CENTURY

Published Weekly

Did Amsterdam Scuttle Ecumenical Aid?

By Iain Wilson

Mr. Dewey and Atomic Control

An Editorial

South Africa's Witches Brew

An Editorial

Christian Survival in Korea

By Winburn T. Thomas

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In This Issue

WINBURN T. THOMAS

wrote the article which is published in this issue after a 25-day journey in Korea. It took him to the six principal cities of that country, including Seoul, the capital, to confer with students and ministers and address many church meetings. Mr. Thomas is now reconstruction secretary of the World's Student Christian Federation in the Far East. Prior to the war he was a missionary in Japan. Of some of the articles he then wrote for The Christian Century, he says: "They caused me no end of trouble from government officials and irate individuals." During the war and since he was in turn secretary of the Foreign Missions Conference, the Student Volunteer Movement and the United Student Christian Council.

IAIN WILSON

was "German secretary" for the reconstruction department of the World Council of Churches when his article was written, although he is a British subject. He leaves his Geneva post about the middle of this month and sails for the United States, where he will speak in behalf of the World Council. The point of view expressed in this article, he wants it understood, "is wholly personal, in no sense official, and indeed is probably one which would be repudiated by most of the people" in Geneva.

Coming

An article on coal region paganism in America by J. Maurice Trimmer, outspoken Baptist leader in West Virginia.

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HAROLD E. FEY, *Managing Editor*
CHARLES CLAYTON MORRISON, *Contributing Editor*
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November 10, 1948

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Calendar of Coming Events

Nov. 1-16. Omaha Council of Churches' School of Christian Service, Omaha, Neb.

Nov. 11-12. Foreign Missions Program of Advance Regional Meetings, Cleveland; Lincoln, Neb.; Dallas; Fresno.

Nov. 11-18. National Christian Teaching Missions, Marietta, Ohio; Connellsville, Pa.

Nov. 14. Chicago Sunday Evening Club; Reinhold Niebuhr, speaker.

Nov. 14. Ford Hall Forum, Boston; Carey McWilliams, speaker.

Nov. 14. Men and Missions Sunday (sponsored by Laymen's Missionary Movement).

Nov. 14-Dec. 5. United Church Canvass 1948 Program.

Nov. 15-16. Foreign Missions Program of Advance Regional Meeting, Houston, Tex.

Nov. 15-18. United Council of Church Women Fourth National Biennial Assembly, Milwaukee, Wis.

Nov. 16. Boston Institute for Religious and Social Studies; Dorothy L. Book, Sidney E. Goldstein, Malcolm S. Nichols, speakers.

Nov. 16. Chicago Institute for Religious and Social Studies; Herman Kieval, Sister Mary Madeleva, Amos N. Wilder, speakers.

Nov. 16. New York Institute for Religious and Social Studies; Ira Eisenstein, speaker.

Nov. 16-17. Foreign Missions Program of Advance Regional Meetings, Indianapolis; Kansas City; San Francisco.

Nov. 18-19. Foreign Missions Program of Advance Regional Meetings, Louisville, Ky.; St. Louis; Atlanta; Los Angeles.

Nov. 19-21. United Stewardship Council Annual Meeting, Kansas City.

Nov. 21. Chicago Sunday Evening Club; Walter H. Judd, speaker.

Nov. 21. Ford Hall Forum, Boston; James Bender, speaker.

Nov. 23. Boston Institute for Religious and Social Studies; Edgar J. Driscoll, Leon J. Koval, Wm. C. Loring, Jr., speakers.

Nov. 23. Chicago Institute for Religious and Social Studies; Fred Eastman, Theophilus Lewis, Victor M. Ratner, speakers.

Nov. 23. New York Institute for Religious and Social Studies; John C. Bennett, speaker.

Nov. 25. Thanksgiving.

Nov. 25-Dec. 25. American Bible Society Fifth Annual Worldwide Bible Reading; Theme: "The Book of All Nations."

Nov. 28. First Sunday in Advent.

Nov. 28-30. National Conference of Church Leaders in Family Life, Cincinnati.

Nov. 30-Dec. 1. American Bible Society Advisory Council, Bible House, New York City.

Dec. 1-2. Church Pensions Conference, New York City.

Dec. 1-3. Federal Council of Churches Biennial Meeting, Cincinnati.

Dec. 2-4. Seventh Annual Rural Life Conference of the Historic Peace Churches, Goshen College, Goshen, Ind.

Dec. 12. Universal Bible Sunday.

Dec. 13. Boston Congregational Club, Old South Church; Walter Judd, speaker.

Dec. 27-Jan. 1. United Student Christian Council First Ecumenical Student Conference, Lawrence, Kan.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

WITH all eyes focused on Berlin, many Americans do not yet realize the critical state of American policy in eastern Asia. When the Communists captured Mukden and swept the last nationalist troops out of Manchuria, the question rose everywhere, What's going to happen to Chiang Kai-shek? That is an important query, and the prospects for the generalissimo and his Nanking government look none too roseate. Almost equally important, however, is the question, What's going to happen to American policy in the Far East? The Communist victory in Manchuria leaves the United States forces in southern Korea and Tsingtao outflanked. Were it not for their sea communications they would be in almost as bad a military position as the troops in Berlin. It will take a virtual miracle to save the Nanking government from dissolution and to keep China south of the Great Wall from reverting to warlord anarchy. The recent Korean uprising was ominous, since it indicated bitter opposition to the American policy within the American zone. Only in Japan does our policy seem secure, and even there stability rests on an extremely costly occupation which shows no promise of being able to contrive a safe withdrawal. East Asia accordingly presents the Dewey administration with a rethinking job that may claim priority over Europe.

Asiatic Policy Must Be Reconsidered

Church Leaders Help Halt German Executions

WAR CRIMINALS are still being given prison sentences in Germany, and a few are still being hung. About a dozen convicted of killing American airmen and inmates of concentration camps were hung last week. More meaning, however, attaches to the stays of execution, the reductions of sentences and the acquittals that are beginning to come in such numbers than to the punishments. American public opinion was first shocked to attention at this turn in the tide of convictions when army authorities commuted the sentence of the notorious Ilse Koch of Buchenwald from life imprisonment to four years. At first an obvious abuse of clemency seemed to have taken place, and public outcry rose swiftly and savagely. But after General Clay had disclosed the legal realities of the case against Mrs. Koch, protest died down. Now it has become known that one factor contributing powerfully to recent stays and commutations has been the intervention of German bishops and pastors, both Protestant and Catholic, who have not only interceded with American army authorities but in some cases have let it be known that they possess documentary evidence of grossly perverted judicial proceedings used in obtaining convictions. Winston Churchill told Parliament the other day that "the time has come to stop these trials" in Germany. We agree. No useful purpose is being served by continuing them. On the contrary, they now do little more than bring into question the judicial fairness of the Allies and make the courtroom atrocities of the nazi period seem, by comparison, to be not so bad after all.

World Council Protests Bishop's Imprisonment

ON ITS SURFACE the protest from the World Council to the government of Hungary against the imprisonment of Bishop Ordass is simply a formal record of disagreement between a church body and a government. The Hungarian government has said that the Lutheran primate was not sent to prison for two years for any violation of ecclesiastical or religious regulations, but for black market operations in currency smuggled in from America. The World Council replies that it has assurances from American Lutheran headquarters that the black market allegations are false, that it has reason to believe the imprisonment was actuated by political motives, and that it is forced to bring the case to the attention of the world as an example of the denial of religious liberty. Whether the Hungarian government will regard this latter threat as sufficient reason to order a review of Bishop Ordass' conviction remains to be seen. The chances are against it. But this

protest by the World Council has more than surface significance. Many came away from Amsterdam asking what practical functions the newly born council would perform. It would continue to press for relief and reconstruction in war-devastated areas. It would encourage the establishment of centers for lay training. It would produce some study materials for international circulation among the churches. Beyond such things as these, however, what would it actually do? The protest on the Ordass case indicates that the council is already finding needs and ways of practical intervention in current world affairs. Issues of religious liberty are multiplying on every continent. If the World Council takes the lead in this struggle its importance on the international scene will quickly be established.

Judah Magnes, a Son Of the Prophets

ONE of the truly great men of our time died in New York the other day. Judah L. Magnes was the president of the Hebrew University on Mount Scopus, just outside Jerusalem. He had been a professor at the Hebrew Union College in Cincinnati and rabbi of the famous Temple Emanu-El in New York. But it was not the eminence of his career that distinguished him; it was the depth of his spiritual insights and his unwavering devotion to truth. Some press reports gave the impression that he was in New York to represent the Zionist case before the United Nations. Actually he was there because of his deep distrust of present Zionist policy and his determination to work to the last for a U. N. decision on Palestine that would provide for some sort of state in which Jews and Arabs could live together in peace. If space permitted, there are innumerable things we would like to tell about Rabbi Magnes, all testifying to his spiritual greatness. As matters stand, we can do no more than point out that, in his insistence on the priority of the spiritual mission of Israel, and in his rejection of force as an agency for doing the will of God, he was in the line of the major prophets. Last year when the Hebrew University reopened (to close again when the fighting swept over Mount Scopus) we quoted from the convocation address in which he warned of the tragedy which was about to come on Israel because of its attempt to declare a moral moratorium until its enemies had been defeated. (See The Christian Century for November 12, 1947.) Reading those words over again, one might be listening to a Jeremiah or an Isaiah. They help to explain why he died a virtual exile, and why so little attention was paid to his passing. They also explain why, in years far ahead, he will be revered as one of the shining exemplars of the pure faith of Judaism.

Europe Prepares For Peace

WAR FEARS dominate Europe, but two major European governments have now served notice that they intend to act as though peace were assured for years. In a report to the Organization for European Economic Cooperation (the receiving-end counterpart, under the Marshall plan, of the ECA) the British government has laid down a four-year program which is designed to get that nation out of the red by 1953 and sterling restored as a medium of international exchange with full convertibility. At the same time, it is hoped to invest about $8.5 billion every year in new plants and machinery. The means to this end is a continuation of an "austerity" standard of living which makes talk about belt-tightening sound like feeble prattle. Almost simultaneously the Soviet Union has announced a 15-year plan for soil conservation and the remaking of basic agriculture which is startling in its scope and expectations. Eight forest belts of more than 3,000 miles of trees are to be planted to protect Soviet farming regions from drought and from the winds from central Asia. Crop rotation is to be altered on 300,000,000 acres of collective farms. More than 45,000 artificial lakes and ponds for irrigation, hydroelectric power and keeping water levels high will be built. "Millions and millions" of men, to quote the government communique, will be employed. There is frequently a considerable gap between the objectives of Soviet plans and actual performance — and hundreds of party administrators have been shot or disgraced in consequence. But the launching of such a plan as this, which will certainly absorb an enormous portion of Russia's physical and human resources for at least a decade and a half, and probably longer, does not indicate that the men in the Kremlin are getting ready to start another world war.

Drive for Military Alliance Starts

OUR PROPHECY that the election would immediately be followed by an all-out campaign in favor of rearming western Europe through a new lend-lease program has been fulfilled. Our only mistake was in timing. The nations which have a military alliance under the Brussels treaty did not wait until after election day to launch their drive. Instead, six days before the election it was announced that Foreign Minister Bevin would meet Secretary Marshall the next day to extend a formal invitation for the United States to join in a "North American defense pact" with the five Brussels pact nations — Britain, France, Belgium, Holland and Luxembourg. This would commit the United States to giving military assistance in the defense of western Europe. In return, the Brussels nations would aid in the defense of North America. The *quid pro quo* in this instance seems to have been reckoned according to the proportions of the classic horse-and-rabbit stew. This pact will involve American re-equipment of the present armies of the five European countries—say, 15 divisions. And since the Russians have something like 60 or 70 divisions available on short notice, it will mean the drafting and equipment of at least as many more divisions; perhaps twice as many more. How much this would cost is anybody's guess, but certainly a great deal more than the $5 billion estimate put out from Secretary Marshall's entourage. In this connection, all Americans and Europeans should read Walter Lippmann's

analysis, published on October 28, that the United States could not undertake any such program without putting its people under a wartime economy with re-established wartime controls, and his flat assertion that "if that happened, there would be war." Only war itself, Mr. Lippmann holds, would make the American people "willing to accept the restraints and the sacrifices of a war economy."

Unbelieving, Not Perfidious

A BELATED REVISION of the phrase, "perfidious Jews," which occurs in one of the Good Friday prayers in the Roman Catholic Missal, has been announced by the Sacred Congregation of Rites at Rome. The Latin phrase is *perfidi Judaei*. Rome is right in saying that the hitherto officially sanctioned translation is wrong. In medieval and liturgical Latin, *perfidus* did not mean perfidious. The only wonder is that those who ought to have known this from the start never found it out until just the other day. One is reminded of the long overdue revision, only two or three years ago, of the very anti-Semitic footnote on "the synagogue of Satan" (Rev. 2:9) in the Douai Bible. Coming back to the present episode, we offer a little word-study in one easy lesson for any who may be interested in words. *Perfidus* comes from *fides*. In classical Latin, the noun *fides* meant trustworthiness, reliability, the quality of keeping one's promises; so the adjective *perfidus* naturally meant untrustworthy, promise-breaking —in short, perfidious. But in medieval Latin *fides* meant also (and especially) that which Christians believe, *the* faith (as in *propaganda fidei);* so *perfidus* came to mean "not believing the Christian faith." The same thing happened to the word *infidelis,* which in classical Latin meant unfaithful or promise-breaking, but in medieval Latin meant unbelieving and was especially applied to Moslems and Jews. The two Latin adjectives suffered the same change of meaning in passing from classical to medieval use. But the cognate English words, perfidious and infidel, fared differently. One kept the old meaning (treacherous), while the other took the new (unbelieving). The learned Latinists of Rome took an unconscionable time in finding this out.

Poor Growing Poorer In West Germany

THE CURRENCY REFORM launched last summer by the governments of the western zones in Germany has undoubtedly done considerable good. Coal production has increased by a third and steel production has jumped more than 100 per cent. To the economists who are guiding the financial policies of the western condominium, this constitutes full justification for the reform. But the human side of this coldly fiscal move needs more consideration than it has received. Recently the central office of Hilfswerk issued an important statement on this point. It began by noting that Germany's basic problem is caused by the facts that (1) she has always had to import from 25 to 40 per cent of her food, and (2) Potsdam cut off a quarter of her best farming territory and dumped 11,000,000 additional persons into the truncated remainder, where over 40 per cent of the dwellings and a large part of the industries are wrecked. The acute privations arising from this situation, Hilfswerk went on to say, have not been relieved by the currency reform. Those for whom Christian compassion should be most aroused — children, the aged, students, returning prisoners of war and the refugees — are more wretched than ever. When the currency reform was instituted, Hilfswerk asked for preferential treatment for church agencies, since these are trying to answer the claims of the helpless poor. The request was turned down. In view of these conditions, this organization of the Evangelical churches of Germany emphasizes the suddenly increased need for food, clothing and shoes. Canned meat, milk powder and fish are needed, as well as fats, sugar and soya beans. Men's clothing, babies' clothing, underwear, blankets and bed linen are critically short. Footwear, especially low-heeled working shoes for women and boots for children, and shoe-repair materials are desperately wanted. The soap ration is a piece about 2 by 1½ by ½ inches per person per month for all purposes. Homes and hospitals need all these things now in Germany, where the poor are poorer than ever before. Church World Service will forward them.

French Hierarchy May Switch to De Gaulle

ONE of the most important of the political developments in postwar Europe has been the growth of church political parties. Among these, the M.R.P. (Popular Republican Movement) in France has been the most important. A Catholic party with a mildly socialistic outlook, it was for a time almost the largest in France. With Georges Bidault as its most conspicuous leader, it won second place in parliament, organized cabinets and conducted foreign policy. Recently, however, the M.R.P. has been losing ground. It came in a bad last in the recent preliminary elections for members of the upper house of the French parliament, and its most recent premier, Robert Schuman, failed miserably when asked to form a cabinet during the recent crisis that finally brought in Queuille. So the question has come up in Catholic circles: Should the hierarchy continue to support what looks like a losing cause? Or should it ditch the M.R.P. for a new political alignment? A sensational dispatch from Paris to Religious News Service states that the French cardinals, in company with the papal nuncio, have been meeting to reach a decision on these questions. And, according to this dispatch, if the M.R.P. will not give them a guarantee that it will restore state subsidies to Catholic schools, then the hierarchy will switch its support to De Gaulle, who has promised to do so. One of the powerful factors in wrecking the last Schuman cabinet was its attempt to provide indirect government subsidies for Catholic schools, so an M.R.P. pledge may not be forthcoming. But, says Marcelle Poirier, author of this dispatch, "it was understood here that De Gaulle has given his per-

sonal pledge to Cardinals Suhard and Gerlier that if the Catholic Church supported his program, he would, when in power, issue a Christian education decree 'giving satisfaction to all Catholics.' " Can it be that the French hierarchy, one of the most intelligent in the Roman Church, is ready to saddle France with a military dictatorship, and the likelihood of civil war, just for a promise of public funds for church schools? We don't know. But the Religious News Service dispatch clearly intimates that this is so.

South Africa's Witches' Brew

BLACKMAIL, open and audacious, strode on the stage of world affairs as the conference of commonwealth prime ministers was adjourning in London. Knowing that Britain hopes to make Africa a great base, both economic and military, to redress her recent losses of power in the Orient, the Union of South Africa chose that moment to threaten to scuttle all such plans unless opposition to the "white supremacy" program of Premier Malan's Nationalist party ceased. South Africa's spokesman at the London conference, Eric H. Louw, minister of economic development in the Malan cabinet, sharply told the British public that South Africa's color policy was exclusively South Africa's business and bluntly added: "May I suggest that Britain's need of friends be borne in mind by those who lend themselves—and their newspapers—to the conduct of a political campaign against the government of a fellow member of the commonwealth." In the language of diplomacy this was blackmail, nothing less.

Mr. Louw's warning had one merit. It brought the issue involved in the racial policies of the new South African government into the open. What it meant was that if South Africa is to stay in the commonwealth and in the United Nations, it demands that Great Britain and the dominions must (1) block further efforts by the U.N. to keep former mandates out of South African hands and to safeguard the rights of their native inhabitants; (2) acquiesce in the racial segregation policy of the Malan government and the disfranchisement of all save white citizens; (3) drop all opposition to the high-handed treatment of Indians and agree to the cutting off of such British immigration as could not be counted on to support the Nationalist policies; (4) close their eyes and shut their mouths when racial discrimination laws are enacted in a manner probably illegal and certainly a repudiation of solemn promises.

Thus the racial witches' brew that the Malan government has placed on the fire in South Africa is swiftly, and by its own deliberate choice, being stoked to the boiling point. When Dr. Malan's Nationalist party took office a few months ago its victory was widely interpreted in the British and American press as a fluke. Lacking a safe majority either in Parliament or in the popular vote, it was predicted that the Afrikaanders would go slow in putting into effect their slogan of *apartheid,* or total racial segregation. But during their brief time in office the Nationalists have managed thoroughly to split the United and Labor parties which form the opposition, and they have found that neither will oppose effectively any racial legislation, no matter how sweeping, which may be introduced. Thus the Malan cabinet is gaining power by pushing its white supremacy program, not losing it. At the moment it even looks as though the United party—the Smuts party—might be cowed into dropping its most promising younger leader, Hofmyer, because he has fought the new racial laws with energy.

Poor old General Smuts is being reduced to a pathetic figure. Never having been willing to stand foursquare for liberal racial policies in his own country, but appalled by the direction Malan's racial legislation is taking and the prospect of years of Nationalist tenure, Smuts is now reduced to fighting merely on the issue of restricting immigration from England. Even on that issue he does not dare come right out and say that he favors large-scale British immigration as the best hope of ultimately getting the sort of liberal majority in the Union of South Africa that can overcome the Dutch reactionaries. Instead, he talks about the union's need of high-income consumers to support its expanding industries. Everyone in South Africa knows this is a fake argument, and it gives Dr. Malan the immense advantage of being able to fight Smuts as a faker. Meanwhile, the Nationalist program is clear-cut. The Nationalists want a republic, with political and economic rights concentrated in white hands, society organized on a sharply segregated basis, and all non-whites (Indians, natives and the mixed-blood "colored," as they are called) put in their helpless places and kept there.

Brief as has been his period in office, Dr. Malan has already taken a sensational series of steps to show that his racial program is no mere paper manifesto. He has banned native trade unions. He has thrown natives out of further participation in the national unemployment insurance act. He is pushing through Parliament a bill taking away from Indian citizens the franchise granted them two years ago in return for their surrender of claims to land ownership in certain sections. He has extended jimcrow regulations on the railways to cover the Capetown and Cape peninsula region, where they have never been in force before. And he is now preparing to do away with native representation in Parliament and the native voting rolls by a bare majority vote in the federal legislature. We do not have room to go into the legal debate brought on by this proposal, which to the lay eye seems clearly unconstitutional. There can be no question, however, that it involves going back on pledges which the native inhabitants and the Cape government thought were given in binding form when the union was formed.

With Europe in turmoil and Asia everywhere torn by civil wars, these things that are happening in South Africa seem far away and of small dimensions. A rumpus in Peru will command more attention in the American press than Dr. Louw's threats in London or Dr. Malan's disfranchisement proceedings in Capetown and Pretoria. Nevertheless, every move the Afrikaanders are making carries within it the prospect of woe for all mankind. The storm that will eventually burst over

South Africa is not likely to blow itself out until it has loosed a cloudburst of blood all over that continent, and over most of the other continents.

Africa is black. It is ruled today by white men, who control power that the black man has not yet obtained. But he is getting it. The current plans of Britain to speed up the arming of her remaining African colonies to compensate for her loss of Indian regiments will put more arms, many more arms, in African hands. So will the plans of the French and the Belgians. Africa will not accept unlimited white rule much longer. Men like Arthur Creech Jones, the British colonial secretary, and other Britons with 20th century minds, know that. But they don't know what to do about it. How can they intervene to save South Africa from the racial folly upon which it is embarking? The Union of South Africa is an independent state, and recognized as such in the United Nations. Moreover, its white supremacy policies have the vociferous approval of most of the British and European colonists to its north.

But while the very insecurity of the white amid the black masses in Africa provides white majority support for the racial segregation and suppression policies of the South African Nationalists, the international Communist advance can find in those policies the most destructive propaganda weapon available to its purposes anywhere on earth. Not only can Communist agents infiltrate South Africa itself proclaiming the necessity for a racial revolution, but they can roam the rest of Africa pointing out what the fate of the native population will be if the colonizing European has his way. South Africa's new racial laws will transform that entire continent into a happy hunting ground for Communist missionaries.

The South African Nationalists themselves recognize that what they do has this intimate tie-up with the rest of the continent. In a recent speech to Parliament, Prime Minister Malan said that the union could not dissociate itself from social, economic or military developments in any country south of the Sudan. He knows this is a fact which works both ways. The other countries cannot dissociate themselves from what happens in the union. But the Afrikaanders simply don't care a snap of their fingers for the misgivings which their policies are causing. A secret society like the Broederbond—an oath-bound Dutch-speaking organization strikingly similar to our Ku Klux Klan—having won control of the cabinet and a dominant position in Parliament, means to impose and maintain complete and unshared white rule by force. If doing that in the union produces a crisis in other parts of Africa colonized by whites, it believes that force can settle the issue in those parts as well. And if the revolt of the blacks is stirred up by the Communists, then these South African white racialists will welcome the chance to make the preservation of white supremacy the great issue on which to appeal for a world anti-Communist crusade.

The Christian church has a stake in this South African development. Most of the denominations holding membership in the Christian Council of South Africa are waking up to the relation between the issues raised by the new racial legislation and the teachings of the Christian gospel. A few years ago only a handful of derided Christians like the Anglican padre, the Rev. Michael Scott, seemed exercised. Now one church body after another is protesting. We have already quoted in these pages the sledge-hammer protests of the Roman Catholic Bishop of Capetown.

But the largest and the most powerful Christian church, the Dutch Reformed, is adamant in its support of the racial policies of Dr. Malan, a former Dutch Reformed minister. The intimate connection between the Malan government and this church was shown again the other day when Dr. William Nicoll, the church's moderator, was appointed administrator of the Transvaal province. This church's fundamentalist interpretation of the Bible finds there the same support for racial discrimination which southern ministers in this country found for slavery in antebellum days. As a result, the native population of all Africa may be led to believe that Christianity is a white man's religion lending spiritual sanction to the white man's political and economic exploitation. Is this not also something which should concern the World Council of Churches?

Mr. Dewey and Atomic Control

THE THINGS men say when they are running for the presidency of the United States are never taken seriously. After the 1940 election Wendell Willkie shrugged off some of his speeches as "just campaign oratory." Robert E. Sherwood, in his new book *Roosevelt and Hopkins,* still shakes his head over the lighthearted way in which F.D.R. made campaign promises he never dreamed of keeping. This probably accounts for the slight attention paid by the American people to the address at Phoenix in which Governor Dewey outlined his program for dealing with the control of atomic energy. President Truman's later attack on the Phoenix speech was shrugged off as just another of the desperate efforts of a doomed candidate to conjure up disaster out of a campaign that was unmistakably going against him.

Now that the campaign is over, however, the American public had better go back to that Phoenix speech and try to find out exactly what Mr. Dewey meant by what he said and how much he meant it. The speech may have been no more than an attempt by a candidate whose election was assured to toss out a few generalities on atomic energy of a sort to keep his principal financial supporters happy. If that was what it was, and all it was, no great harm was done, and the Phoenix speech can be forgotten as quickly as will be all the other smooth and shallow speeches the Republican nominee made in the course of getting himself elected. But if the speech foreshadowed the sort of policy Mr. Dewey actually means to put into effect, then it deserves the most careful consideration and, we believe, challenge.

At Phoenix Governor Dewey chose to devote his

entire time to the question of atomic energy control. The Republican platform had been completely silent on this subject. President Truman had not referred to it in any of his speeches up to that time. Why Governor Dewey should have decided to introduce it as one of the issues of the campaign, why he should have determined not only to refer to it but to devote an entire speech to it, we do not know. But he did. He spoke of the atomic energy era as an entirely new phase in human history. He painted magical pictures of the wonders this energy would presently perform in transforming the conditions of human existence. He promised that work on the development of atomic bombs would continue, that the secret of bomb manufacure would be guarded, but that the bomb would never be used as an instrument of aggression. "We are determined," he said, "that this great new force be turned into an instrument of peace, not war." He excoriated the Russians for their opposition to the American plan for international control of atomic developments, and thus by implication he supported the American plan as submitted to the United Nations.

I

Then Mr. Dewey swung into the passage which needs to be cleared up. "The genius that split the atom was not furnished by government," he declared, and went on to describe the production of the first atomic bombs in terms which not only ignored the fact that without the government investment and the government recruitment of scientists and technicians there would have been no bomb, but almost claimed that the wartime atomic achievements were the product of private enterprise.

> If we are to realize the full promise of the atomic age [Mr. Dewey said] we will need the full employment of the genius and skill of our free America. Today nearly every aspect of atomic work in our country is, by law, a government monopoly. This monopolistic power is the greatest and most far-reaching in our history. In those respects in which this monopoly is necessary to safeguard this secret and to develop its military uses, it must be maintained at all costs. But with this precaution for our security: It is perfectly clear that atomic progress cannot continue to be left exclusively to the government. . . .
>
> We know in America what government can do and we know what it cannot do. We know what the enterprise, initiative and creative powers of our people can do. We know this too well to leave the possibilities of the atomic age solely in the hands of a government monopoly. I propose that we protect this weapon of our defense with every means and that we develop it further with every means. And then I propose that we go on from there and give American initiative and skill a chance to turn this power to production and peaceful account.

What does this mean? Like Governor Dewey's other campaign utterances, it is so lacking in specific definition at critical points that it can be interpreted in several different ways. It might even be interpreted as an endorsement of the present policy of the Atomic Energy Commission, were it not for the presumption that Mr. Dewey would not have brought the matter up had he not been dissatisfied with this present policy. As a matter of unadorned fact, while the Atomic Energy Commission is building the atomic experimental laboratories and the production plants with government funds—no other source of capital on the scale required being available—it has turned over the operation of practically all these to universities and private corporations. Private corporations are running Oak Ridge and Hanford today, and making good profits doing it, too. The isotopes which are being distributed in quantities from government-built laboratories are going to private hospitals, laboratories, industries and farms. Unless Mr. Dewey has in mind a *basic* change in the policy under which atomic energy is now being developed, it is hard to see why what is now going on fails to meet his general requirements.

The implication therefore would seem to be that the incoming President will seek a basic change in the present law. What will the nature of that change be? Here one must jump into a sea of speculation. It has been charged that the Dewey policy will be to return all atomic production and control for military uses to the armed forces, from which Congress wrested it, when it wrote the present law, only after a bitter struggle. At the same time it has been charged that, as president, Mr. Dewey will turn all production of atomic energy for non-military purposes and all atomic experimentation over to private industry, reducing the Atomic Energy Commission to the status of a mere licensing agency. The commercial, non-military uses of atomic energy would be as much a part of the free enterprise, private profit-making system as the electric light and transportation industries which Mr. Dewey used as illustrative parallels in his Phoenix speech.

II

This interpretation of the President-elect's design comes from partisan opponents and is therefore to be regarded with extreme caution. Its principal sources are President Truman, Senator McMahon of Connecticut and the *New York Star*. Senator McMahon may be suspected of a paternal concern for the present law, as well as of being a good party Democrat. The *Star* has not gained in judicious objectivity by changing its name from *PM*. Bearing in mind these reasons against jumping to conclusions, however, there are certain comments which need to be made in the event it should turn out that some basic change in the atomic energy program is what the incoming administration actually contemplates.

For one thing, it should be noted that any such policy would be incompatible with the program for international control submitted to the United Nations by the United States. (This is the program usually spoken of as the Baruch plan, but really the product of the special commission constituted by the state department under the leadership of Dean Acheson and David E. Lilienthal.) Mr. Dewey seemed to give that program his blessing at Phoenix. He certainly waxed indignant with the Russians for refusing to approve it. It may be that it is no longer a practical possibility in international affairs, although the U.N. has voted at Paris that the members of its atomic control commission should return to the attempt to secure agreement on the Baruch plan or something like it. This much unquestionably can be said: A private enterprise system of

developing and marketing atomic energy in the United States and any sort of international system of control and inspection do not go hand in hand. Mr. Dewey's lip service to the second will count for little if he succeeds in establishing the first.

III

Again, there are reasons of the most serious gravity against giving the armed services complete control of the manufacture and use of atomic weapons, without civilian supervision. The atom bomb is not "just another bomb," as atomic energy is not "just another form of power." Mr. Dewey acknowledged this when he told his Phoenix audience that the first explosion of an atomic bomb over the New Mexican sands "took the lid off a whole new layer of the universe." But, like so many others, Mr. Dewey does not seem to have grasped the awful implications of his own easily uttered words. If it were possible to draw a sharp line between the production of atomic energy for military and for non-military purposes (as it is not) the common people could still not afford to take a chance on leaving the control of atomic weapons solely in military hands. The recklessness with which, during recent weeks, top generals in the U.S. airforce have been talking about a sudden atomic blasting of Russia, is enough to establish the wisdom of the present law imposing ultimate civilian control.

And we do not believe that private interests are any more to be trusted with the right to use or abuse atomic power than are military interests. The issue at stake in this regard is not simply the prospect of fabulous profits, although it is safe to predict that if the commercial application of atomic energy is left entirely to the operations of a profit-seeking economy the fortunes which a few privileged groups and monopolistic corporations will amass will dwarf any of those seized in the days of the robber barons. Nor is the issue the unlikelihood of preserving atomic secrets under a system of development by private industry. The "secret" won't be a secret much longer under any circumstances. But the major issue is to insure that, with the sort of miraculous benefits soon to be realized which Governor Dewey has himself prophesied, these shall be distributed in such a way as to insure an equitable sharing in them. It is precisely this problem of distribution which the free enterprise, profit-seeking system even at its best has most lamentably failed to solve.

IV

Of course it can be objected that if military control and private control of atomic energy cannot be trusted, government control can't be either. That is true. We have no illusions about the beneficence or wisdom of government, and we are well aware that government with the illimitable force of atomic energy in its possession may become, not the "dead hand" Mr. Dewey warns against, but a tyranny more despotic than that in the Kremlin. It happens that the composition of the first Atomic Energy Commission is extraordinarily good. David E. Lilienthal is an inspired choice as the commission's first chairman. Subsequent appointments may not be of similar high caliber. The provisions in the atomic energy law, therefore, which provide for frequent reports to and review by Congress and for terms on the commission of only moderate length, are wise precautions. They will not completely eliminate all dangers. Nevertheless, government control at the present stage, and international control if it can be brought to pass, are the safest policies now in sight under which to push forward into the stupendous tests of the atomic age.

In any case, this question of his intentions regarding atomic control is one the President-elect should clear up. Does he plan to alter the present law, the present method of control and the present proposal to the other members of the United Nations? Are the enormous investments made by the people in plants and equipment to be turned over to favored individuals and corporations, so that we will again go through the familiar cycle of exploitation, monopoly and, eventually, at public demand, recapture under public regulation of something which should never have been allowed to escape from public regulation in the first place? If this is what Mr. Dewey has in mind, he will probably stand silent on his cryptic Phoenix utterance. But if his partisan opponents have been unfair in imputing to him such intentions, he can quickly clear away all misapprehensions. The sooner the better.

VERSE

Hope in Darkness

THERE are footsteps in the night,
The running feet of the centuries;
There is fear and confusion,
And some who turn one way
And some who turn another.
But the steps converge at last on a Cross,
White against a black sky;
For here is the only light in the darkness,
And here One calls:
"I am the Way;
I am the Light;
Come unto me."

RUTH B. VAN DEUSEN.

Let Us Pray

SO HANGS the world between the dark and day.
If we could see the dawn rim faintly white
We would not need to say:
"Lord, send the light."
And if the world were lost beyond recall
We would not pray at all.
But what we love is balanced on a thread
Between our hope and dread.
The slightest breath can blow it either way.
— Come, let us pray.

EDITH LOVEJOY PIERCE.

Christian Survival in Korea

By Winburn T. Thomas

SOME Christians in Korea have capitulated to Japanese, Russian and American pressures in turn. But there are still a third of a million church members whose faith remains firm, in spite of, possibly because of, the tragic events of the past decade. The Korean Church is conditioned but not determined by the turbulent social milieu within which it operates. Before the war that church had 386,000 members, of whom 140,000 were Roman Catholics and 120,000 were affiliated with the Presbyterian Church, U.S.A., 60,000 with other Presbyterian churches and 28,000 with the Methodists. The Salvation Army, the English Church Mission, the Oriental Missionary Society (Holiness) and the Seventh-Day Adventists accounted for the rest.

During the war the Japanese maneuvered a merger of Protestant denominations in Korea. It was not surprising that this United Church dissolved within a year of the end of the struggle as the major groups withdrew. This process of fission has dominated postwar church history. Leaders who had suffered imprisonment or exile refused to remain in the same church with "traitorous puppets of the Japanese." The fact that the genuine doctrinal differences between the three major groups which composed the union had never been reconciled made the breakup easier. And it must be admitted that the influence of certain Western visitors and a few missionaries was cast on the side of schism.

A Prudential Policy

Once fissioning had started, it became uncontrollable. Not only did the Methodists divide from the United Church, but they split among themselves. The resentment of those who had been imprisoned or exiled against leaders who had served as Japanese functionaries was the basic cause. But even the relatively few Korean pastors who permitted Shinto scholars to lecture in their pulpits or disposed of church property in order to purchase planes for the Japanese army had yielded to the increasing demands of a militaristic order only so that they might keep their churches operating. It was clear that among the motives which had influenced them were the desire to hold their positions as a means of supporting their families, fear of torture and, in some instances, clever propaganda which had led them to believe that Japan would win the war. Americans who have never lived in a totalitarian state, who have never known the agony of prison, hunger and torture, are hardly in position to pass judgment upon these Korean Christians. Most of the pastors, according to a report by the International Missionary Council, "followed a prudential policy, not too readily consenting nor too strongly antagonizing, thus leading their flocks through with a minimum of suffering and loss." Now efforts at reconciliation are gathering strength, and with some hope of success.

There has been no major schism within Presbyterianism, though several splinters have split off over the issue of collaborationism. One of the most vociferous of these is the Reformed (literally, "Rebuilt") Presbyterian Church, which is stronger in the Russian zone than it is south of the 38th parallel. In the north, these "Rebuilt" Presbyterians stand on Sunday mornings beside the roads to the churches and hurl epithets at worship-bound Presbyterians of the "unrebuilt" variety. In the south, they sometimes conduct song services outside churches to distract congregations during the prayers and sermons. But this petty interference is not likely to be important in the long run. A more serious issue is the competing claims of three theological schools. The church has refused to endorse any of the three and shows a commendable determination not to allow itself to be divided on this or any other matter.

Missionaries Aloof from Factionalism

Korean postwar Protestantism in general, however, presents a spectacle of confusion and turbulence. Jealousies over the control of power combine with differences over collaboration and contradictory theologies to create an impression of anarchy. It is to the credit of most missionaries that they have remained aloof from the disputes which have raged among the people. Methodist missionaries, for instance, refuse to identify themselves exclusively with either faction of their divided church, but work with both. But these occasions for faction do not exhaust the afflictions of Korean Christianity.

An unforeseen complication in church reconstruction is the dislocation of great numbers of Korean people. Prior to the occupation by the Russians and the Americans, the church was stronger in the middle-class north than in the south, where social and economic extremes are more pronounced. The Russian occupation has caused between four and five million persons to flee into the American zone, among them many thousands of church members and their pastors. At least thirty refugee churches have been established in Seoul. One of them is reputed to be the largest Protestant congregation in all Korea. Another is located in a former Shinto shrine, and its central position in the city as well as its unusual building make it conspicuous.

Refugees Scramble Denominational Lines

This redistribution of population has scrambled denominational lines. At Taejun, where two Methodist churches and none of any other denomination existed before the war, there are now in addition four Presbyterian churches, with double the membership of the Methodist. Refugee hostels and schools for refugee students are scattered through buildings formerly occupied by the Japanese, without regard to denominational

boundaries. Unemployment is widespread among the refugees, and their presence is a financial drain upon the churches of the south. The Korean family system and the charity of Christians have dulled the edge of the suffering caused by this dislocation, but Christian agencies in the West ought to be giving far more assistance to the relief efforts of the struggling Korean churches than they have so far done.

Dangers Threaten on All Sides

When all this has been said, however, the most disturbing single element for the postwar Korean church is the political climate that has developed since the "bastard liberation." Under American sponsorship a constitutional government has been set up in south Korea. The people have democratically elected a president, a national assembly and local governments. An army has been recruited and trained. The American military government has withdrawn and General MacArthur has congratulated the people upon their independence. But the shadow of the Russian bear hangs over Seoul, which is only 68 miles from the 38th parallel. Representative government in Korea has a precarious foothold, but that is all.

This very young democracy is certain to be affected by the withdrawal of American troops. If Communist forces move southward over the border, it will face a serious crisis. A much more likely danger is civil war, which indeed seems already to have started, doubtless provoked by fifth columnists. At the same time, the stability of the Korean economy is threatened. It now depends on American aid, which cannot continue indefinitely. It is not yet clear whether the country's weak agricultural economy can support the governmental apparatus that is necessary if the people are to be educated and led into full-fledged democracy. So in a very short time a great many questions will have to be answered in the affirmative if Korea is not to succumb to Communist dictatorship — questions relating to economic stability, educational efficiency, military competence, governmental integrity. Most observers doubt that the Korean people are capable of bringing to pass the miracles that must be achieved to make it possible for representative government to survive.

Reasons for Christian Optimism

If they are right, what about the future of Christianity in Korea? Where will the Christians who fled Communism go when Communism follows them? What kind of strategy should the Christian church develop to cope with this situation? Should it make the compromises necessary to live above the ground with Communism, or should it go underground? Can it survive in either case? The favorite indoor and outdoor occupation in Christian Korea today is raking over questions like these. Yet it is remarkable that among native Christians and missionaries alike there is little pessimism. There are sound reasons for this surprising attitude.

First, the congregational life of the churches is vigorous, in spite of great tribulations sustained over many years. The power struggles which take place on the top level of church life seem not to diminish the vital evangelical program of the congregations. Overflow crowds make it necessary for many churches to set up tents outside their worship centers. Collection baskets are generally filled, and 100-yen notes are not uncommon in them. (The dean of Korea's best university has a salary of 4,000 yen a month.) In the Russian zone there have been wholesale arrests of Christians, but in spite of these and the mass migrations the churches there are also crowded. As time goes on the bitterness over collaboration tends to diminish.

Second, Christians have taken their places in the new government in numbers much larger than their proportion in the population. Thirty-eight members elected to the National Assembly are Christians, thirteen of them pastors. President Rhee is a former Y.M.C.A. secretary. During his years of exile in Hawaii, he worked so faithfully in one congregation that it became known as "Rhee's Church." Many cabinet posts, diplomatic positions and governorships are held by churchmen. The political power of the Christian community was shown when Christians successfully opposed the holding of national elections on Sunday and successfully fought the licensing of prostitution.

Third, the Student Christian Movement has mushroomed since liberation and has become an evangelistic "mission without missionaries." More than 160 associations and organizations have been set up by students in as many schools and colleges. Students have taken the initiative in calling together their Christian classmates for Bible study, worship and evangelism.

Faith Faces the Future

Fourth, Christians have voluntarily assumed an important share in caring for the millions of refugees. Churches have established hostels and orphanages that attend to the needs of thousands of homeless and penniless children and young people. The mass exodus has shown that Christians have a higher capacity for survival than non-Christians, for Christian institutions care for their own. Christians are better disciplined, so that a Christian father is less likely to abandon his wife and family, and faith and family solidarity carry people through difficulties that seem insuperable. Then too Christians do not so easily take to narcotics and liquor or other deceptive means of flight from hard reality.

Finally, Christians have a confidence created by the fact that they have been able to meet some of the needs caused by the dislocations of war. They have sent chaplains into all the prisons. They are maintaining and expanding their congregational life and their agencies of service. They are not withholding their witness, and it is awakening an encouraging response in the hearts of their countrymen. They have not forgotten how they were inwardly sustained during the long years when they were pitted against the cruel power of the Japanese army. Persecution suffered for many bitter decades has not stamped out their faith, but rather has increased it. Knowing that with such faith God has worked and can still work miracles, they face whatever the future may hold.

Did Amsterdam Scuttle Ecumenical Aid?

By Iain Wilson

ONE of the resolutions adopted by the first Assembly of the World Council of Churches in Amsterdam reads: "The Assembly of the World Council of Churches, having studied the continuing needs of reconstruction work, calls upon the member churches to support even more adequately the projects of the department of reconstruction and interchurch aid of the World Council." This plain statement makes all the more baffling the fact that the same Assembly voted to reduce the staff of the reconstruction department by nearly one-half. The paradox cannot be resolved without some understanding of the situation with which the World Council's reconstruction department has been grappling, and the system under which it has been working since its inception in 1945. It then becomes clear that, whatever else was done at Amsterdam, the basic problems of reconstruction were not studied, and that the churches still lack a philosophy to guide their efforts in that field.

The Task Left by the War

In 1945 the situation of the churches in Europe was one of staggering and desperate need. The churches lay prostrate in a wasteland of ruins, hunger and despair, haunted by millions of the uprooted. The first numbed silence gradually gave way to a gathering chorus of cries for succor. Hospitals, schools, church buildings, parsonages, seminaries and libraries—all the paraphernalia of the churches' institutional life—had disappeared literally by the thousand, in rubble and flame. Hundreds of clergy had been killed, and those who remained were for the most part underfed, overworked, penniless, ill and immobilized. The church press was almost extinct. In many cases church government had ceased to function. Spiritually and materially the imposing structure of institutional Christianity in Europe had been gutted and shattered. Yet it was exactly and solely in these pathetic wrecks that the light of the gospel still burned, often more clearly than ever. It was to these churches that millions of bereaved, homeless, shamed and broken human beings had to look for counsel and hope—and literally for food, clothing and a roof.

The strong and prosperous churches elsewhere, in their desire to minister to Europe's need, found one obvious instrument to hand. This was the little Geneva headquarters of the World Council of Churches, still "in process of formation," but strategically situated in the heart of Europe and inheriting the experience of Dr. Adolf Keller's Bureau of Interchurch Aid. Before the last shots had been fired a department of reconstruction was created, with Dr. J. Hutchison Cockburn, a former moderator of the Church of Scotland, as its first director. To him was entrusted the mammoth task of surveying the total scene and of recruiting as best he could an adequate staff.

If there was ever a situation which demanded alacrity, decision and abandon on the part of the churches, this was it. They were being drawn into a terrific war against vast spiritual and material odds. The churches *wanted* war. But they did not see with sufficient clarity that war of such intensity and on such a scale cannot be won by guerrilla individualism, and cannot even be won by groups of semi-independent armies. They did not realize that it is not enough to nominate a commander in chief and to provide him with a general staff. In addition he must be given *real* command and be entitled to expect *real* discipline and loyalty in his service of the interests of all.

The churches were spiritually unprepared to meet such demands. Accustomed to going their own way, and in their own time, they had not the slightest intention of being hustled now. After a few cursory glances at the European scene, they settled down to devising a reconstruction procedure which would offend the susceptibilities of nobody, and guarantee the rights of every church to do as it thought best. The result has been that the churches, given the greatest chance in their history to demonstrate to the nations how in concrete terms it is possible really to resign some degree of sovereignty for the common good, failed to accept it.

What Should Have Been Done

My contention is that reconstruction in Europe demanded centralized control under a directorate and staff in Geneva, authorized on behalf of the churches to enunciate policy, mobilize support and make decisions. Consultation between the department and the churches would have been mediated by "church representatives," accredited to Geneva, able within broad limits to commit their churches to action, and able to visit projects on the ground, thereby personalizing the whole process of reconstruction. This emergency centralization would have been for a limited period of time—say for five years—but within that limit the churches would accept the guidance given. If the director or his staff failed to conduct the operation successfully, the "cabinet" of the World Council—in this case the provisional committee—could have made the necessary dismissals and fresh appointments. But the churches' mandate to the department as such should have been unequivocal and daring.

Such a thesis is not popular in ecumenical circles. It smacks too much of that Protestant papalism which has been the bogey of the council's member churches. It raises the fear that Geneva aims at creating another Vatican.

This is not surprising. Centralized control *is* repugnant to normal ecumenical development. The essence of ecumenical advance is that it is freely made, and reflects the native vision and free decisions of the participating churches. In the realm of faith and order,

especially, the churches cannot merely *afford* to take their time when they are examining their differences; they *must* take their time if they are to reach authentic solutions.

A caution which is fitting in such a realm, however, is not necessarily fitting in all areas of ecumenical activity. Reconstruction work is practical, not theoretical. Time counts. Time can mean physical life or death, no less. It can also mean spiritual life or death. Therefore decisions must be prompt and clear, and action must follow hard on the heels of decision. And this, whether one likes it or not, inevitably means direction, order, administrative precedence.

Lost in a Maze of Committees

The churches refused to accept this challenge to their established habits. Intimidated by fear of the consequences of centralization, they did not face up to the results which would follow any other course of action. They set to work to create a network of representative agencies—national committees, group committees, denominational committees, confessional committees — and interposed between the directorate and the churches a system of business committees and executive committees. Even such a cumbrous system, however, might have worked effectively if there had been any general agreement as to the relative authority of such committees. But no such agreement existed. The national committees and such group committees as Church World Service continually confused their own functions. Committees which were designed merely to act as transmitting agencies entered the promotional field and even the operational field. Such loose thinking about terms of reference, inevitable in the absence of clear planning, produced tensions within the countries concerned — the discords between C.W.S. and some of its associate denominations being a case in point—and led to frequent misunderstandings between the national committees and the Geneva department.

In the simplest terms, what has happened during the past three years is that the very churches which created this unwieldy and sluggish procedure have themselves grown so exasperated under its chafing weight that in several cases they have practically renounced its use and have increasingly entered into direct relations with those churches in Europe which they desire to help. This development has not been orderly or explicit; it has been piecemeal, characteristically indefinite, and thus all the more destructive of the ecumenical basis upon which reconstruction was originally conceived.

The Road to Anarchy

Correspondingly, while they retain the appearance of relevance, the "representative" agencies, such as C.W.S. and the department in Geneva, have in fact lost any effective grip on the situation. There has been a noticeable tendency, especially in the case of Germany, for the receiving countries to lose faith in the efficiency of the "normal channels," and a sense of relief when it was found that they could establish direct relations with the donor agencies. The executive committee of the reconstruction department, meeting in June 1948, had to face this situation, and had to concede that in the future there must be more "flexibility" in reconstruction work. It is not easy, however, to determine where flexibility ends and anarchy begins.

It would be unrealistic, too, not to take full account of the fact that so far as the United States is concerned, the existence of a powerful and self-conscious denominational agency — Lutheran World Relief — alongside the representative groups associated with C.W.S. has stimulated the growth of denominational awareness all around, and has certainly done nothing to lessen the urge to advance purely denominational interests.

Thus we have now a situation in which, despite the existence of all the paraphernalia of ecumenical reconstruction, there is an increasing practice of direct relations between denominations and the churches of Europe, especially between the United States and Germany. It may therefore well be asked what functions remain for such a central body as the reconstruction department of the World Council. Is this department necessary at all?

And What Is 'Coordination'?

The reply to such questions normally hinges upon that blessed word "coordination." Geneva, it is said, should coordinate reconstruction work. But what *is* coordination?

There are many who believe that coordination means that in Geneva there should be an office to which all churches active in reconstruction work should supply information as to what they are doing; that Geneva should then assemble and classify this information and periodically produce an over-all picture of what is going on. The only trouble with this idea is that it does not mean coordination. To make information available is one thing; to coordinate activity is another thing. Coordination involves a core about which to coordinate, and this core can only mean policy, direction, intention.

The real trouble is that the moment one goes beyond the mere compilation of data—the moment, in fact, that Geneva recognizes a standard or a priority, offers guidance, enters the promotional field—there is a move forward into the realm of *direction*. And precisely at that moment it becomes necessary to assemble a specialist staff, authorized to travel the countries for which they are responsible, and given adequate office facilities for the performance of their work. In theory it may be possible to distinguish coordination from direction. In practice the distinction cannot be maintained.

The mistake—if it was a mistake—made by Geneva was that it did in fact attempt to perform the directive functions implicit in its coordinating task. With the full approval of the member churches of the World Council, the director of the reconstruction department gathered a staff of specialists, whose business it was to maintain close contact with operations in the field and to present a coherent program of the different countries' needs to the departmental committees. These country secretaries were not, however, provided with the staff necessary for their work. In his article, "Crisis in Church Aid," in The Christian Century for last August

11, Harold E. Fey speaks of the "inadequate facilities, status and leadership" of the departmental staff, who "slave away dispiritedly" in Geneva. He says no more than the truth. The secretaries were snowed under by the weight of daily administration, and it was only by bulldozer methods that they were able to drive their projects through the jelly-like network of committees and bring them to fruition. If a man lacked the thick skin for such work, he tended to become little more than a recorder of other people's decisions.

The Amsterdam Decision?

Two solutions were possible for a situation which had become totally unsatisfactory. One was to strengthen the department in Geneva, both by giving it wider powers and authority and by increasing its staff. The other was to confine the department's function to that of an information bureau, and to make perfectly explicit the intention of the churches to continue reconstruction work on a decentralized and denominational basis. The decision taken at Amsterdam, to reduce the Geneva staff by almost one-half, suggests that the Assembly chose the latter course.

Two comments remain to be made. In the first place, much was said at Amsterdam about the high administrative expenses of the Geneva departmental staff, and it was felt to be a matter for congratulation that the drastic reduction voted would cut these expenses. What does not seem to have been grasped is that no corresponding reduction in administrative work will follow, and that decentralization will simply mean the transfer of work previously undertaken by Geneva to other agencies. These agencies will need to increase their administrative staffs, and the ultimate result may well be that administrative costs, by decentralization, will be increased.

Second, if the Assembly did conceive the future task of the reconstruction department as solely or chiefly that of an information bureau, it is difficult to understand why even more drastic cuts were not made. If all promotion and publicity are now to be done locally, if the giving and receiving agencies are now to have full liberty to negotiate directly, if the administration connected with purchase and shipping is to be removed from Geneva, then there is no good reason why the Geneva staff should consist of more than two or three statisticians, with a stenographer. There is certainly no need to continue the employment of specialists, and even less of clergymen, as departmental secretaries.

Basic Issue Left Unsettled

The Assembly, I believe, failed to settle the basic problem of ecumenical reconstruction work, which is the question of control. The Amsterdam decisions have not cleared the air, but have perpetuated the confusion which during the last year has been settling down upon the European reconstruction scene.

The work itself will continue, possibly on an even larger scale. What is to be feared, however, is that in all except the name *ecumenical* reconstruction will disappear. Behind the facade of representative committees, incapable of decisive action, the denominations will press on with direct action. The dangers of such a development are too obvious to need underlining, and are in many cases already blatant. A vision has grown faint. But how can it be restored?

BOOKS

The Magical Tradition

THE MYTH OF THE MAGUS. *By E. M. Butler. The Macmillan Company, $3.75.*

THE MAIN current of man's cultural history, including his achievements in science, philosophy, government, art and technology, exhibits him as a rational creature, even though pure reason does not furnish his entire motivation. Beneath or beside this current flows a no less continuous stream of the non-rational, the pseudo-rational and the irrational. This is the realm of mythologies, popular superstitions, magic, delusions fostered by charlatans for their own profit, and legends of the miraculous that have sometimes sprung up spontaneously and sometimes been planted cunningly around the memories of great men whose personalities invited supernatural embellishment. The place of religion in relation to these two streams is a topic upon which a considerable essay might be written, but this is not the place for it.

The apparent presumption of this book—or, rather, its thesis—is that religion belongs wholly within the second of these streams. "Founders and teachers of religion; sacrificed savior-gods; rebels and martyrs; sinners and saints; mystery-men and occultists; conjurers, charlatans and quacks; they all behaved in a similar manner and their lives went according to the same plan." These are all "magi," in Miss Butler's somewhat elastic use of that term. She begins with the historical Persian Magi, but they only give a name to a vast series that began in the dim dawn of time and continues until now. Sometimes they are all called "magicians." The author says: "The facts would seem to show that the legendary magician derives from that dim and distant hero who, as king, god or priest, died to be reborn in kingship or seasonal rites; and that, although he gradually became a creature sealed and set apart in the magic circle, he was originally one of the countless dying gods whose distribution is worldwide. Indeed, an analysis of the magus-legend puts this beyond all reasonable doubt. In its most highly developed form it has ten stock features"—and these are specified.

It is rather a large order to try to prove an identity of life-pattern and a continuity of tradition running through all the hero-gods, seers, prophets, messiahs, magicians, medicine men, astrologers, crystal-gazers, alchemists and thaumaturgical quacks from away back yonder to here and now. My judgment is that the effort fails. Through a great part of the book, the author does not even seem to remember that this is what she is trying to prove; and the

book is all the better for that, because forgetting it leaves her free to give an objective account of the lives of her selected "magi" and of popular belief about them without straining to fit them into the ten-sided life-pattern that is supposed to be common to them all. She tries also to have no opinion as to the truth of claims to supernatural power by or on behalf of her heroes, and to confine attention to recorded facts, claims and popular belief about them. This effort is reasonably successful, except that the whole structure of the argument tends to the view that all stories of magical or miraculous events have their origin in imagination and in the myth-making tendency, so that evidence for any basis in fact is discounted in advance. "When myth began to mold the lives of great religious sages, their legendary deeds sprang up like tares among their sayings and deflected attention from morals to marvels."

Many Christian readers may be offended when they find a chapter on Christ sandwiched in between sections on Apollonius of Tyana and Simon Magus. This is less serious than it seems. To be sure, some of the familiar features of the story of Jesus as told in the canonical Gospels are identified with the ten "stock legendary features" of the life story of any magus, but for the most part this chapter deals with incidents found only in the apocryphal Gospels. Clearly the purpose is to show that Jesus also was a character about whom legends early began to accumulate; and this is true, except that it might fairly be observed that the church early discredited and discarded these bizarre legends, and that the popular mind never gave credence to fantastic stories about the child Jesus as it did, for example, to the pretty but silly stories about St. Francis and scores of other saints.

The men of magic and mystery discussed in this volume number about twenty-five, from Moses and Solomon to Cagliostro, Count Saint-Germain and Rasputin. Regardless of the main thesis, which I distrust as a sweeping generalization inadequately supported by the facts, these separate studies of so many colorful characters, mostly drawn from the underworld of *Aberglaube*, are intensely interesting as illustrative of the immense range of human imagination and credulity. Doctor Faustus is, in a sense, the pivot on which the whole work turns. By Miss Butler's account he was, in reality, a small-time wizard and a low character living in the first half of the 16th century, blown up in legend to heroic proportions, especially by the help of Marlowe and Goethe. His case illustrates, as well as any and perhaps better than any in this list, how large a legendary figure can be made out of a homunculus of fact when creative genius and popular imagination both work on it.

W. E. GARRISON.

Books in Brief

HOLY BIBLE, KING JAMES VERSION, *with Notes especially Adapted for Young Christians. Editor-in-chief, E. Schuyler English. Oxford University Press, New York, $4.50.* The notes are the product of collaboration by about forty contributors and consultants who are identified with such institutions as the International Child Evangelism Fellowship, Philadelphia School of the Bible, Moody Bible Institute and China Inland Mission. The introduction mentions the obvious resemblance of this work to the *Scofield Reference Bible* in doctrinal emphasis and in other respects. The contributors hold what they call the "dispensational viewpoint." Their interpretative notes are replete with "types" and correspondences. The young readers for whom the book is designed are carefully protected against knowledge of anything that modern scholarship has discovered about the Bible in the last 150 years. Subject to that rather serious limitation, it may be said that they are given many aids to the understanding of the text and, what is no less important, much encouragement in the application of the Bible to their own religious lives.

THE SOUTH AMERICAN HANDBOOK, 1948 EDITION. *H. W. Wilson Co., $1.50.* Primarily for business men, secondarily for tourists, tertiarily for any who want specific facts about the Latin American countries. Mexico, Central America and Cuba are included. The publisher suggests that this is a "World Almanac" for the lands to the south of us. He is too modest; it is that, and also a "Baedeker." The inclusion of many advertisements makes possible the rather surprisingly low price for a 778-page book.

FORTY CHARIOT YEARS. *A compilation of the poetry of Charles L. H. Wagner. Hampshire Press, Cambridge, Mass., $5.00.* A man who has authored eight volumes of verse over a period of forty years, and who now puts forth a 500-page book of selections from these volumes, deserves honorable mention for persistence and prolificacy. He discusses the high themes of beauty, love and faith, and he is on the right side of every question he touches.

THE UNPREJUDICED PALATE. *By Angelo M. Pellegrini. Macmillan, $3.00.* Having come to America from Italy as a boy of ten, Dr. Pellegrini now teaches English in the University of Washington. He writes of food and drink, of cooking (with some instructions but not to the extent of making this a cookbook) and of wine-making, and of the place which solid and liquid refreshment should have in the general scheme of life, as his Italo-American experience has led him to understand it. This is a buoyant and genial discourse. Whether the subtler gustatory pleasures are worth the trouble taken to secure them, is an arguable question.

LOVE AND MARRIAGE. *By F. Alexander Magoun. Harper, $4.00.* Tells all, for the guidance of persons of mature intelligence. The author is president of Human Relations, Inc., and associate professor of human relations in the Massachusetts Institute of Technology. There have been several recent good books in this field. This is one of the most complete and competent. Its approach is scientific rather than moralistic, but the author, for all his frankness, and all the more because of it, shows that the subject is not one for science alone.

ESPERANTO: THE WORLD INTERLANGUAGE. *Compiled by George Alan Connor and others. Beechhurst Press, 296 Broadway, New York, $3.00.* Ci tiu estas lernolibro Esperantista. Gi entenas kompletan gramatikon pri la lingvo, konversaciojn, kelkajn pagojn da pecoj pro praktico en legado, vortaron, kaj alian instrukcion utilan al Esperantistoj. (Which, being interpreted, means: This is an Esperanto textbook. It contains a complete grammar of the language, conversations, some pages of pieces for practice in reading, a dictionary, and other information useful to Esperantists.) Marks above certain letters in those lines of Esperanto had to be omitted because the printer could not set them, and the reviewer does not guarantee that there are no other errors. However, this is the best he could do after one reading of the grammar (skipping most of the exercises) and with diligent use of the lexicon contained in the book. The aim was to prove that this synthetic language really is rather easy to learn, or at least to make a start toward learning, and to show what it looks

like. It does not sound as bad as it looks, for "j" in Esperanto has the value of "y." Four active and expert Esperantists collaborated in the compilation of this manual. The book is excellent in method and arrangement and in the clarity of its statements. This reviewer has no late information as to the progress of the Esperanto movement and no deep convictions as to the practicability of solving the world's language problem by the use of this or any other "interlanguage." But two things can be said: Esperanto is a cleverly designed and logically constructed language; and this is a first-class textbook for use by those who want to study it. W. E. G.

CORRESPONDENCE

The Horton Position Recognized

SIR: There was one omission in the text of the Amsterdam report on "The Universal Church in God's Design" as printed in The Christian Century. In paragraph 6, line 13, the word "continuity" was followed in the text received from Geneva by the words, "of the visible church." This is important because it is one of the two places in the final report where the substance of the Horton amendment was incorporated in the text and finally accepted by the Assembly in spite of its defeat at an earlier stage. It adds an emphasis that is quite essential if a fair view of Protestantism is to be presented.

Union Theological Seminary, New York, N. Y. JOHN C. BENNETT.

Treating Alcoholism

SIR: In your September issue you published an article by T. N. Tiemeyer entitled, "What Yale Teaches about Alcohol." He gave many interesting and well known facts about alcohol, but I think he is mistaken in some things. The statement that "the use of small amounts of alcohol (one or two ounces per day) over a period of many years leaves no damaging effects on the average body" does not seem reasonable in light of the findings of 43 leading life insurance companies, who reported that the death rate among those who drink one glass of whisky a day, or its equivalent, is 18 per cent above the average of all policyholders (drinkers and non-drinkers); those who go on periodic sprees have a 50 per cent higher rate than the average; while the moderate but steady drinkers (two or three glasses a day, but never drunk) have a mortality 86 per cent higher than the average. *Something* must have damaged the bodies of these folks to cause the excessive death rate.

Then Mr. Tiemeyer says, "We know that alcoholism is a disease." From the beginning of time alcohol has been known to *produce* disease; suddenly, from some source, comes the information that alcoholism *is* a disease. With other diseases we try to *eradicate* the source, while taking care of the victims in hospitals; but we are to continue to *advertise* and *sell* the cause of alcoholism and build more and larger hospitals to care for the results of our folly!

Denver, Colo. FRANK I. FURRY, M.D.

An Opportunity Slipping Away

SIR: Having just completed a survey of the D. P. situation in Germany, through army, IRO and Church World Service channels, I would strongly urge the Protestant denominations to make this the number 1 item on their relief agenda. If Protestants do not arrive among the D. P.'s in their proper proportion to Roman Catholics and Jews under the new legislation, the churches will have only themselves to blame. It is now up to Protestants in the United States to provide more money for D. P. work and to offer specific jobs and housing.

With many in the D. P. camps this is a matter of life and death. With thousands it is a matter of getting a new start in life. I therefore plead with my Protestant brethren to do everything possible at once to cooperate with the D. P. Committee of Church World Service (214 E. 21st St., New York 10) in providing actual jobs and housing. I hope that major emphasis will be given to this at every state and associational meeting being held this fall by the various denominations.

This is something which cannot be delayed. Ships are now waiting to move Protestant D. P.'s. What are we going to do to make sure that they will actually sail? I cannot understand why the Protestant forces of America do not take full advantage of this opportunity to offer a major Christian service. Up to this point there has been uncertainty about legislation and directives. Now the way has been cleared. Let us really begin to help these D. P.'s!

Northern Baptist Convention, New York, N. Y. STANLEY I. STUBER.

Report from Spain

SIR: On July 25, 1948, twelve people who were worshiping in a private home in Medina del Campo, Spain, were arrested, kept in jail 31 hours and fined 1,000 pesetas (about $65 at the present tourist exchange) each. Their crime was that they were Protestants worshiping in a country where Roman Catholicism is a majority and where the Church of Rome practically controls the state.

On June 24, 1948, between 30 and 40 persons, some of them well known members of the Falange and Catholic Action, entered the Evangelical temple in Linares to break up the service of worship. They did this by smoking and loud talking, hoping to provoke a reaction on the part of the pastor or the congregation. When after about ten minutes there was no protest, a leader of the group gave the signal to start working on the building and people with three knocks on one of the benches and a shout, "Long live the most holy virgin!" At this, armed with clubs and pistols, this group of fanatics began to break up the organ, pulpit, benches, the clock, in fact everything in the building. But even more serious, they began to beat up the members of the congregation. The pastor's daughter went for the police. In the meantime, at least twelve people were so badly injured that they had to be taken away for first aid treatment. When the police arrived all these defenders of the one and only true "catholic church" had fled. Although some of them were well known no arrests were made. The people of the village were in general incensed by this barbarism and inhuman treatment of neighbors.

On October 17, 1947, the largest church building (of the Plymouth Brethren) in Madrid was dedicated. On October 31, or two weeks later, nearly 300 young men entered this church and left the interior of it a shambles. On the wall near the pulpit they wrote, "Long live the virgin!" Some of them were detained by the police for a few hours and then released.

On October 11, 1947, a group of about thirty Falangists entered the Methodist church on Ripoll street in Barcelona and destroyed all the furniture. They took the large pulpit Bible and tore it into tiny fragments, which they scattered over the floor.

Can this really be true? Yes, it is true. Each case mentioned is from a different section of Spain and at a different time in the last two years. Other examples of the intolerance of the Roman Catholic Church could be mentioned, where the pastors were beaten and churches desecrated. The writer has talked with pastors and laymen who tell of other instances of this lawless fanaticism in the name of the Roman Catholic Church. If one were to tell the whole story it would be too incredible to believe.

What does it mean? In Spain it means that the tradition of the

Inquisition, some 400 years of it, still lingers. It means that Roman Catholicism where it can will not tolerate the presence of another faith. It means that once the logic of Roman Catholic principle and policy is carried out it spells the end of religious freedom. It means that the Church of Rome will use fanatics, in fact encourage them, for such vandalism and then officially wash its hands of any responsibility. It means that the end justifies the means, if the end is the defense of Catholic unity. It means that violence and deception may be used to eradicate heresy and that at the heart and core of the whole matter the Roman Catholic Church is essentially, constitutionally and intentionally intolerant.

London, England. GEORGE EARLE OWEN.

Are the Churches Afraid?

SIR: I have read with interest Bernard Iddings Bell's article, "Studying Religion in the Universities," in the issue of September 22. Mr. Bell's fundamental idea of "studying" religion objectively under a method broadly outlined, in order to secure a much needed respect for and interest in religion, is a real contribution. Many questions, however, are raised by his effort to lodge the task with the educational institutions of higher learning, and particularly to make the fountainhead of the influence he desires reside in the postgraduate faculties of our universities.

Why do not the Protestant churches themselves carry on the function of truly objective study of religion through their clerical leaders and in their congregations instead of asking the secular institutions to undertake the task? The effect upon secular education itself may be good, but time and time again when the church asks a secular institution to take over a responsibility the secular institution has walked away with the function and the church withdraws and retreats. Does not the withdrawal from these functions important to our current life tend to shrink and lessen the churches' contact with and hold upon the people?

Would there be any timidity among the churches themselves in facing the study of religion objectively, similar to the timidity on account of the involvement in sectarian conflict attributed by Mr. Bell to the colleges and universities? There is much thought and talk these days in the direction of laying aside the unimportant sectarian differences in our Protestant church groups in the interest of greater unity for the common cause. Would not such objective studies be a substantial and constructive step in this direction and a test of the reality and soundness of the thinking? And how much more widespread would be the influence and effect of what Mr. Bell seeks to establish in the higher educational world, if the clerical leaders of the church carried out his program among their own congregations, spread as these are over the whole country, including as these do all the ages, not merely the relatively small number of college youth at a short four-year end of their educational process.

Chicago. PAUL V. HARPER.

Palestine

SIR: The issue of The Christian Century for September 8 contains no less than four separate references to the Palestine situation. It seems to me that The Christian Century overlooks some things that, I feel, are of primary importance in this whole matter. Will you bear with me, then, if I write you quite frankly? At any rate, this letter will prove that I read your great journal!

1. Frequently you have pointed out, and truly, that there is a struggle against secularism in Israel as in America. However, of even more significance is the fact that this struggle in Israel has resulted in victories for religion and that the trend in the settlements and throughout Israel is to a return to the lighting of the Sabbath lights and the celebration of the holy days of Judaism. I find this trend more revealing than any other static appraisal.

2. A second point of very great importance is that the Jewish D.P.'s of Europe and the Jewish oppressed minorities in Moslem lands have no alternative hope. With you I favor and have supported editorially more liberal immigration quotas to the United States, but I think we must agree that even under the most favorable conditions, this problem would not be solved in this manner. The desert of the Negeb, to which the Jews are anxious to go, offers greater hope; also, such a development would be a vast economic asset to Arab countries as well as to Israel. Is it not an economic truism that the effects of reclamation projects and industrial developments reach into the hinterland?

3. The future of Christianity in the Moslem world depends upon the acceptance of the principle of freedom of religion which Israel espouses and also practices. Our missionaries in the Near East know how limited they are by present-day Moslem intolerance and even persecution. In Afghanistan and perhaps one other Moslem country, should a Moslem become a Christian, the death penalty is imposed. S. A. Morrison is not friendly to Zionists but he expertly described the lack of religious tolerance in Moslem lands at the Amsterdam meeting of the World Council of Churches.

Christianity cannot expect to make lasting headway in the Middle East by supporting pan-Arabism or Moslem fanaticism in its attacks on the Jews of Israel. I am a Christian Zionist and have been through the years, but in this instance I ask only for the recognition of what I believe are among the basic facts involved.

Christian Herald, DANIEL A. POLING.
New York, N. Y.

[Dr. Poling's objections are stated so temperately that we are sorry not to be able to agree with them. Several of the points he raises would require, for adequate discussion, more room than is available. For example, the question of economic possibilities in the Negeb after irrigation, with almost all the sources of that irrigation outside Israel. Concerning his final argument, however, that it is "the future of Christianity in the Moslem world" which is at stake in the Palestine issue, it is at least worth noting that the most determined opposition to Zionist claims has come from Christian missionaries in the Near and Middle East.—THE EDITORS.]

Prohibitionists Also

SIR: On page 1152 of The Christian Century for October 27 you carry a political advertisement which states: "It is noteworthy that the Progressive party is the only political party in the nation which has incorporated this demand [separation of church and state] in its platform pledges." To set the record clear, may I call your attention to the 1948 platform of the Prohibition party, which states in part: "The constitutional separation of church and state must be maintained. We will not tax church or religious activities, except those operated for profit. We are opposed to the appropriation of public money for any sectarian purposes."

Waldron, Ind. PARK T. RUSHFORD.

The South in Revolt

SIR: The article, "Why Are the Dixiecrats?" by Eugene Peacock, is an amazing appraisal of the social and political forces that are molding the future destiny of the south by one sprung from its soil. Both the premise and the conclusion are at variance with the facts. In a ministry of more than three decades, including a term of six years in the pastorate of the old downtown Methodist church in Mobile, Alabama, of which Mr. Peacock is the present minister, I have yet to come in contact with or even sense that "feeling of insecurity, inferiority and fear" among southerners—individually, in groups or *en masse.* The south has known poverty and its soil has been invaded, but its sense of right and justice has not been dimmed and its will to resist has not been broken.

Nor will any careful observer agree with the statement that "the current states' rights movement in the south is largely a synthetic affair, led by professional—mostly minor—politicians." Travel the length and breadth of the states of the south that stood "solidly" and cast their electoral votes for the Democratic nominees when the rest of the country voted just as solidly against. Recall the conventions when men of great ability and high character from the south were brushed aside because the party strategists representing the great city machines had argued

that northern sectionalism would never elect a southerner to the presidency. Talk with men and women anywhere in the south—in the city, on the farm, in filling station, barber shop, factory or bank—and there is one point of agreement: the south will no longer be impaled on the barbed hooks of loyalty to a party whose leadership in many cities and states has passed into the hands of racketeers and venal experts.

The south has decided that it will no longer take orders from the party bosses of New York, Chicago, Boston, Minneapolis or any other city. There are real problems in the south and they are recognized and they will be solved by men of intelligence in fairness and justice to minorities and majorities alike. There is widespread resentment and suspicion of "evaluators" and harbingers of new social utopias. But there is no "sense of fear" or "feeling of inferiority." The people and not the politicians have willed it, and there is no "synthetic affair" about it. Call it what you will—the states' rights movement, the Dixiecrats, or by any other name. It is the new emancipation, the political emancipation, of the south.

Montgomery, Ala. G. STANLEY FRAZER.

[We're sorry that space limitations made it impossible to print this reply from Dr. Frazer, Methodist district superintendent, before the election. It is representative of many other letters received. Its point, if valid at any time, is equally valid now that the election is past.—THE EDITORS.]

Missions for Teacher Trainees

SIR: Aside from the portentous economic situation due to the inflationary tactics of our national governmental agencies, the most significant matter coming up before graduate and undergraduate teacher trainees is what part, if any, religion should have in so-called secular education.

For the fourth or fifth time within a little more than a year large groups of trainees, when asked to indicate topics for discussion in classes of basic education, have indicated the religious problem as first. And they have indicated subdivisions of the topic by asking for a definition of religion and also to relate it to psychiatry. Thus there seems to be in the back of their thinking the dictum of Lenin that "religion is an opiate of the people." It must be borne in mind that these trainees were not coached to place religion first among their topics. It is possible that the court cases on constitutional legalisms have been so spectacular in the public press and elsewhere that they have influenced the thinking of the trainees. But underlying there seems to be a strong desire to answer problems as they are not now being answered.

There is no place where these trainees can turn for the type of information they need. There are no outlines for classes, no glossaries of religious terms and no syllabi for study. Chaplains give only sectarian doctrines. They tell the people "what to think," not "how to think religiously." Meanwhile the Illinois law makes it a prison offense for school officials to inquire concerning the religion or religious affiliations of applicants for teaching positions. It is just as illegal for teacher placement bureaus to supply such information to public school officials. Thus presumably one may not inquire about the religio-moral background of teachers. Yet, of course, it is done all the time, for we run the North Shore public schools as Christian schools in the face of Jewish objections which are not too emphatic.

A rising question is, in view of the demand from trainees for discussions, shall this be considered a religious or an educational problem? The professors of education are not trained in theology, theogamy and theophany. They seem to think they cannot write intelligently on the subject. Therefore the trend in the schools is for further secularization. There is no leadership that bridges the gap between religionists and educationists. Some of the religious leaders almost completely submerge the teacher demand by thinking this subject is merely on the fringe of the court cases. Nothing could be farther from the facts. Those cases are influences. But the big issue is whether there is any relationship between spirituality, morality and mere mores and religious faiths and practices. In their individual lives the teachers, especially in this neighborhood, practice religion. They choose religious themes for the Christmas concerts at the high school. But what shall they do in helping to build the curriculum? All communities are not like those of the North Shore. Even here we still have our delinquency problems. Shall we assume that the "aggressive secularists" are right and that religion is no deterrent to crime?

There is, so far as I know, no experiment station in any town in Illinois where findings for attempted solutions of study groups to handle this problem can be cited. Yet all our churches have some form of missionary program. The most insistent demand for domestic missions, tacitly expressed, as seen through the choice of discussion topics aforementioned, is with teachers and teacher trainees. Yet nowhere can I find any Protestant churches interested enough in the problem as a study problem to help to bring about a rapprochement between professional educationists and religionists to a common end. Missionary societies do not; the International Council does not; the institutes for religious and social studies do not; the great denominations do not; the church federation of Greater Chicago does not; even the World Council completely ignores the basic needs for understanding. The curriculums advocated by static boards of religious education are essentially sectarian.

What are the answers?

Wilmette, Ill. HERBERT B. MULFORD.

Bigger—But Better?

SIR: I wonder if the church has not turned over too completely the shaping of American thought and attitudes to the public schools, the press, the movies and the radio controlled by secular and pagan interests. Should we hesitate to be trail-blazers even if it means church ownership and operation of a few outstanding daily papers, a national magazine for general readers and numerous elementary and secondary schools?

Use of modern tools of mass education would increase immeasurably the Christian impress upon national thought and action, while at the same time it would strengthen our present program. Looks like the church is faced with deciding for "more and more" or "less and less." Failure to carry out our program is largely due to the fact that we conceive of our mission in too small a fraction of life's whole.

First Christian Church, Knoxville, Tenn. B. H. LUEBKE.

Youth and Christian Reality

SIR: Recent comment on the youth convention at Grand Rapids seems to compare the Christian delegates with the few representatives of a political action group in an unfavorable light. Recognizing a certain kind of zeal on the part of young Progressives and other political youth movements, it does seem that we frequently miss the zeal of the young Christians, perhaps because we are much nearer to them. Most of the delegates attending the Grand Rapids convention paid their own expenses, even though many of them were there representing groups. Is it not an evidence of real zeal when Christian young people are willing to take many days of their time and spend from $50 to $150 to attend such a meeting?

We have several councils and conventions each year within our state to which Christian young people come and more than half of them must pay their own way. They do this because they believe in Jesus Christ and are absolutely loyal to him and his cause. In a garden we are conscious of the few flowers that are different and therefore stand out, while the others may be just as beautiful, just as virile as the few we notice. It is high time that Christian reporters and editors began exercising a bit of understanding of the times and magnifying the thousands upon thousands of good deeds and wonderful works practiced by the scores of thousands of loyal Christian young people in our land.

N. J. Baptist Convention, Newark, N. J. J. NORMAN MARTIN.

SIR: In regard to the article, "Dare Church Youth Face Reality?" by Clyde M. Allison, I should like to protest the

superficial criticism which Mr. Allison has made of the National Youth Conference. I cannot believe that he means what he says or that he has made a valid evaluation of the conference.

Grand Rapids was set up as an inspirational conference. It dealt with who and why rather than with what and how. The same question had to be faced when the group leaders met in their last session. Were we going to share methods and techniques with the young people as to how to put Christianity into action, or were we really concerning ourselves with motivation and inspiration? It is just at this point that the delegates to Oslo made their presence felt. They said, "Let us go home inspired to share the word of God in our local churches, rather than dissipate ourselves in activism." Such a spiritual conference has this real result in meaningful actions on the part of our young people. For example, I know of twelve young people who are willing to dedicate their lives to Christ as a result of this conference.

Christ E. & R. Church, Des Plaines, Ill. — R. KENNETH WOBBE.

Nazareth as an Example

SIR: It would seem that while the religious picture of the Near East is being discussed, some articles on religious freedom in Arab lands would be forthcoming. The recent report of Dr. S. A. Morrison, who is not a Zionist, to the World Council of Churches contains revealing facts about the lack of religious freedom in Moslem lands and about the persecution of Christians and Jews. It is for this reason no doubt that the Christian Arabs of Nazareth were most happy to welcome the Israeli army. Preceding the capture of Nazareth by Israel, the Christian Arabs had to police their own communities to protect these people. Even so, several were killed. Their liberation by Israel brought them freedom of religion and security.

Is it not fair to point out that Christianity will have little hope of success in the Near East until the democratic principle of freedom of religion is accepted? And isn't Israel making a great contribution to the people of this part of the world—and to Christianity—by championing that principle?

American Christian Palestine Committee, New York, N. Y. — KARL BAEHR, Executive Secretary.

[Of course there is religious intolerance in Moslem lands. That's an old and familiar story. But our correspondent's illustration of the opposite in Israel is unfortunately chosen, for the expulsion of the Christian Arab population from Nazareth happens to be one of the most distressing incidents of the D.P. crisis in Palestine. We have letters from both foreign observers and former inhabitants of Nazareth testifying to the brutality with which these Christian Arabs were forced to flee and the misery in which the Nazareth D.P.'s are now living.—THE EDITORS.]

Lutherans

SIR: Re your editorial, "Need Lutherans Be Skeptics?" Thanks for pulling no punches. You have helped us to see ourselves as others see us. And you are so right that it hurts. I too have become a skeptic, but I still have hope if not faith.

First Immanuel Lutheran Church, Portland, Ore. — CARL W. SODERGREN.

SIR: Your editorial, "Need Lutherans Be Skeptics?" coming on the eve of Reformation Day created a strange sensation with me. I was delightfully amazed to find that the editor of The Christian Century was able to gather such accurate statistics concerning the Lutheran bodies of America and to keep straight the complicated relationships of the various Lutheran bodies in our country. I wonder about your calling the various synodical bodies in our church, denominations. That is a new one but perhaps you can justify your terminology. But I think it is a commendable thing, and a most salutary thing, for us who are Lutherans to see ourselves as others see us.

As we celebrate the festival of the Reformation, I hope that your editorial will have a sobering effect on our great church. The divisions of the Lutheran Church can be explained historically, but I want you to know that there is a very keen impatience on the part of many of us clergy and on the part of an enormous number of our laity. We are most eager that our leadership shall be ready to implement this growing feeling, lest we fail to carry on what we consider to be a great task of our church on behalf of evangelical Christianity in America. I have traveled extensively among the Lutheran churches of Europe and know its leadership in this generation. I am impressed by its vigorous strength, but also by its weaknesses. We in the American Lutheran churches must for this hour be strong, both theologically and in an effective organization, lest we be too utterly inadequate for our task.

I beg to differ with you in your opening sentence of the editorial in which you state that nobody among us is excited concerning organic union. Behind the official scenes, and on the parish level, there is a great amount of excitement. I for one want to register it. As proof of that I send to you a copy of my parish paper with the editorial that appeared last week, concerning our troubled conscience.

Gloria Dei Evangelical Lutheran Church, St. Paul, Minn. — CLIFFORD ANSGAR NELSON.

SIR: As chairman of the press committee, Central Illinois district, let me suggest that a conference with the director of public relations of the Lutheran Church, Missouri Synod, would have helped you avoid some of the statements whose inaccuracy will cause considerable merriment among Lutherans. As a subscriber to The Christian Century, I must say that the way you have handled a subject that I know something about certainly causes me to lose confidence in your judgment concerning things I know nothing about.

As a Lutheran, I would like to remind you that the Lutheran Church has a considerable fund of experience, both national and international, to draw upon—more in fact than any other Protestant body. We will have a sound, true, lasting unity, God willing. Consider that we are not forced, as are some, to merge in order to maintain the fiction that there is vigor and growth.

As a Christian, I dislike the tone of your editorial, judging it to be inconsistent with Christian love, charity and the desire to put the best construction on everything.

Christ Lutheran Church, Normal, Ill. — ROBERT WELLER.

What Happened at 'Frisco

SIR: In his report on the actions taken at the Disciples Convention at San Francisco, as printed by The Christian Century for October 20, our good friend E. K. Higdon stated that the convention "defeated a proposal to repudiate the World Council of Churches for its failure to support capitalism and free enterprise instead of dissociating the council from all economic systems." Dr. Higdon apparently did not know that the convention did not vote to reject the resolution. What it did do, as reported in the *Christian Evangelist*, was to vote: "Inasmuch as the approved texts of the World Council Assembly are not yet made public, the convention believes that it would be premature for us to take action on any section of the World Council reports at this time. However, we recognize the implications of this resolution and recommend that it be referred to our brotherhood commission on the church and economic life for careful study and report to the convention."

The purpose of my resolution was by no means a "repudiation" of the World Council. The purpose was to correct the misinterpretation of "capitalism" as we in America understand the term and to lend encouragement to Christian laymen to continue their efforts to eliminate the abuses that have crept into the system. If Dr Higdon had read and studied the resolutions themselves, I am sure he would have made a different report.

Sioux City, Iowa. — JOHN O. KNUTSON.

NEWS of the CHRISTIAN WORLD

Youngdahl Asks Aid for Youth

Minnesota Governor Convenes Leaders of Children – City Fathers Are Alarmed by 'Comics'

ST. PAUL, Oct. 22.—Recommendations to be laid before the 1949 session of the Minnesota legislature are being drafted by 16 committees set up by a conference on youth which met here Oct. 18-19. Over 1,000 youth leaders attended—public school educators, social workers, judges, clergymen, Boy and Girl Scout leaders, probation officers and recreational advisers. Gov. Luther Youngdahl, who called the meeting, said it was the most important to be held during his term in office. He asked delegates to "look upon our children as our greatest resource" and to consider what more is needed for their health, education and moral development. In 1946, he pointed out, "we invested 2.2 per cent of our national income in education, but spent 4.9 per cent on alcoholic beverages, 3.4 per cent on race betting and 1.9 per cent on tobacco." He pledged to do everything in his power to get the recommendations of the conference committees passed by the legislature.

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Churches to Experiment With Television

A study recently made by John Nyberg of the *Minneapolis Star* revealed that 197 religious and church-related broadcasts are presented every week over Minneapolis-St. Paul stations. Of that number, 134 are produced locally. Local surveys show that among religious programs the following enjoy the largest listenerships: Church of the Air, National Radio Pulpit, Catholic Hour, Greatest Story Ever Told, Old Fashioned Revival Hour, International Lutheran Hour, and the Salt Lake Tabernacle Choir. The newest program to come over local stations is the weekly dramatic broadcast sponsored by the Episcopal Church, "Great Scenes from Great Plays." The St. Paul and Minneapolis church federations are planning to sponsor a series of television broadcasts over radio station KSTP.

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City Council Considers 'Comic' Books

Alarmed at the extremes to which some of the comic books go, especially in the matter of sex and crime, the St. Paul city council has arranged several informal meetings of community leaders to consider ways of combating the influence of these publications. Church leaders are joining in a study of what can be done. Harold D. Easton of Macalester College's sociology department, after a one-year study of comics, concludes that many of them "portray situations which, if emulated, would not contribute to what may be called the accepted democratic way of life." The "superman" type of comic, he says, composes about a third of the total output, and the chief lesson taught by most of these books in varying degrees is that "unregulated superiority is the stairway to supreme happiness and achievement." His study also indicated that less than 15 per cent of the parents of St. Paul high school pupils who read comics were aware of the contents of the books.

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Discuss Church And Economy

A conference on the church and economic life was held by Twin City Protestants at Hamline University here Oct. 15-17, with J. Cameron Hall of the Federal Council of Churches as the guest leader. Churchmen from the major denominations, representing agriculture, labor, business and the professions, joined in discussing the questions: What are our problems in the economic sphere? Is the church obligated to face these problems? What can the church do? It was agreed that, if no such wide gap between church and people as exists in Europe is to be created in this country, the church must take a greater interest in economic problems. However, the cooperation of all groups is required to solve these problems. Other leaders of the conference were Harry W. Kitts, professor of agricultural economics at the University of Minnesota, Charles B. Kuhlman of Hamline University and Hugo Thompson of Macalester College.

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Swedish Lutheran College Is Prospering

Buildings worth more than $1,000,000 were dedicated at its fall homecoming by Gustavus Adolphus College, Swedish Lutheran institution at St. Peter. The ceremonies were conducted by Emil Swenson, president of the Minnesota conference of the Lutheran Augustana Synod. The new buildings are a library (Wahlstrom Hall), a fine arts building and a combination classroom and little theater building. St. Paul's Augustana Lutheran Church in this city at a recent Sunday morning service dedicated a $1,500 tractor which is being sent to a mission station in Africa for the use of native Christians.

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And So Forth

The Royal Order of St. Olaf has been conferred on Clemens Granskou, president of St. Olaf's College, Northfield, for his part in Norway's educational program. This is the highest degree of honorary knighthood granted by Norway. The decoration was formally awarded at the college's homecoming exercises by Theodore Siqueland of Minneapolis, Norwegian consul general.

Twin City churches are again joining this fall in a united clothing drive for overseas relief, with special emphasis on the need for men's apparel. The clothing will be collected from the churches between Oct. 15 and Nov. 13 and will be sent to the Lutheran warehouse at Easton, Pa., and the Church World Service warehouse at Webster Groves, Mo.

ALTON M. MOTTER.

Canadians Score Tax on Manses

Declare Recent Ruling Increases Burden on Clergy – Anglican Primate Doubts Union is Coming

MONTREAL, Oct. 25.—Strong protest against federal government action in rescinding the tax-free provision on manses was made at the Presbyterian synod of Montreal and Ottawa as it met in Smith's Falls, Ont. A. Ian Burnett of St. Andrew's Church, Ottawa, pointed out that the dominion government had exempted manses by issuing directive 96 last November, but that in August of this year the directive had been repealed. Ministers will find their income tax greatly increased as a result, and will have to face payment in a lump sum next March. Copies of the protest resolution will be sent to other Presbyterian synods, and many presbyteries are also recording their dissatisfaction.

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Cominform is Denounced

An attempt by the committee on evangelism and social service to have the synod deplore the growing tendency toward paternalism in both provincial and federal governments failed. Making special mention of family allowances, the resolution rejected by the synod said: "We see the danger inherent in many so-called protective measures and bonuses, which, in the long run, can only weaken family ties and the Christian concept of man." Synod passed a resolution deploring the policy and work of the Cominform as a serious menace to the happiness and peace of mankind, but turned back to the committee a similar statement on the threat of the Roman Catholic Church to national unity. Mission work within the synod is being hampered by the high cost of building construction. Estimates for a new Chinese Presbyterian Church in Montreal have risen from less than $50,000 to over $90,000. The new MacVicar Memorial and Ephraim Scott Memorial churches in Montreal will require much more than the congregations estimated.

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Many Pastorates Are Vacant

Synod agreed to ask faculty members at arts colleges and universities within its bounds to set up a committee to present the claims of the Presbyterian ministry to students. It learned that 46 pastoral charges in the Presbyterian Church in Canada are vacant and that 7 mission fields were without students last summer. It was suggested that while living expenses and college fees had increased, bursaries have remained the same, and that theological colleges should increase their financial help to students. Synod heard that circulation of the *Presbyterian Record*, official church monthly, had increased from less than 23,000 in 1945 to

over 29,000 this year. An improved and enlarged magazine will begin with the November issue. Retiring Moderator C. Ritchie Bell, now moderator of the General Assembly, reported on his trip to Geneva and Amsterdam. Donald B. Mackay, minister of historic St. Andrew's Church in Quebec City and army chaplain for six years, was elected moderator of synod.

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Doubts Union Will Come

Doubt that the plans for a mutually acceptable ministry with the United Church of Canada will prove fruitful as a basis for union was expressed by George Frederick Kingston, Anglican archbishop of Nova Scotia and primate of all Canada, on his first official visit to Montreal. However, he added that conversations will go on, and if they do not result in agreement on a common ministry then some other basis for reunion will be found. He said that the question of a mutual ministry was the largest and fundamental difference to be settled before the two churches come together.

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Thomson to Head New School

James Sutherland Thomson, president of the University of Saskatchewan and former general chairman of the Canadian Broadcasting Commission, has been appointed dean of the new faculty of divinity and professor of philosophy of religion at McGill University. He will assume his new duties on June 1, 1949. In accepting the appointment Dr. Thomson said that the establishment of a faculty of divinity here, on the basis of a cooperative plan for theological teaching by different branches of the church in Montreal, is a development in higher education of great significance. The new dean came from Scotland in 1930 to become professor of systematic theology and philosophy of religion at Pine Hill Divinity College, Halifax, N. S. He is a minister of the United Church and one of Canada's theological leaders.

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And So Forth

At the request of Koreans in Japan, the Presbyterian Church in Canada is to reopen its work there, using the property owned by the Women's Missionary Society. Dr. and Mrs. Luther Young and W. E. P. and Mrs. Rumball will leave shortly for Japan.

J. Alan Munro and Laura K. Pelton are visiting Canadian Presbyterian missions in Asia for the mission board, to gather information and report.

Robert Lennox has been installed as principal of the Presbyterian College, Montreal, following his appointment to the office by the General Assembly.

DECOURCY H. RAYNER.

Moslems Sue for Friday School Release

Mr. and Mrs. Stevenson Bey have asked for an injunction against the Pittsburgh, Pa., school board to compel it to excuse their four children from school on Friday, the Moslem sabbath. Federal Judge R. M. Gibson took the case under advisement after school attorneys had argued that Mr. Bey works on Friday.

Growing Pains Hit California

Flood of Migrants Swamps Churches, Schools – Hiroshima Survivor Speaks on Coast

LOS ANGELES, Oct. 22.—The flood of newcomers which continues to pour into southern California was the subject of a three-day institute recently held at Occidental College. Twenty corporations and social welfare organizations discussed problems of education, housing, hospitalization; social welfare and religion created by the great increase in the state's population. These problems will require action as well as discussion. What draws so many migrants to California is not the climate but the work offered by rapidly expanding industries, which, incidentally, dim our sunny skies with a persistent pall of "smog"—fog loaded with factory smoke fumes. School enrollments in the state have reached a new high. Church membership grows by leaps and bounds. Several churches hereabouts have a membership of over 4,000.

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Japanese Pastor Speaks of Bomb

The first Japanese Protestant minister to come to this country from atom-bombed Hiroshima preached recently in Los Angeles. He is Kuyoshi Tanimoto, a clergyman of the United Church of Christ in Japan. He and his family and 50 members of his church survived the catastrophe and have continued to worship regularly in the ruins. A congregation of 300 is now struggling to rebuild the church. Mr. Tanimoto said: "The Japanese people hold no resentment toward America. If we did have resentment it would be for our own leaders, who deceived us. . . . I believe the atom bomb actually saved the lives of many Japanese as well as Americans by bringing the war to a close. Many Japanese believe Hiroshima's catastrophe was God's judgment against Japanese aggression. The city was one of the strongest military centers in Japan. . . . To a great extent the people have lost faith in Shintoism and are turning to Christianity in large numbers."

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Conserve Results Of Amsterdam

Many local and regional church meetings are being held in southern California, seeking to conserve the results of the Amsterdam Assembly of the World Council of Churches. The Southern California council of churches has scheduled 12 regional conferences in as many key cities to discuss the Amsterdam findings and promote the ecumenical spirit.

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Campbell Elected Bishop

Donald James Campbell, dean of Christ Church Cathedral, Springfield, Mass., last week was elected suffragan bishop of the Los Angeles Episcopal diocese. He will be assistant to Bishop F. Eric Bloy. Methodist Bishop James C. Baker of the Los Angeles area has announced the following changes

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in assignments: Leonard Oechsli, superintendent of the Pasadena-Long Beach district, to the superintendency of the Hawaiian Mission, Honolulu; James S. Lyons, Redlands, to succeed Dr. Oechsli as superintendent in Pasadena; J. Richard Sneed, Rockford, Ill., to First Methodist Church, Los Angeles, succeeding Donald H. Tippett, recently elected bishop and assigned to San Francisco; Amos Thornburgh, St. Louis, to First Methodist Church, Hollywood, succeeding Bishop Glenn Philips of Denver. GEORGE R. GROSE.

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Start the Fourth Atomic Age Year

General Assembly of the Australian Presbyterians Plans Plebiscite on Union with Other Churches

MELBOURNE, AUSTRALIA, Oct. 9.—"We are assembled here at the beginning of the fourth year of the Atomic Age," said J. Ralph Blanchard, moderator-general of the Presbyterian Church, in his address to the Australian General Assembly in Sydney last month. "The year also marks other significant anniversaries. It registers the centenary of the publication of the 'Communist Manifesto' and the centenary of the emancipation of the Waldenses, who suffered so cruelly and so long at the hands of Communism's totalitarian rival. It commemorates the bicentenary of the passing of Isaac Watts, composer of several hymns that are immortal. It celebrates the tercentenary of the adoption of the Shorter Catechism by the Church of Scotland. It marks the inaugural assembly of the World Council of Churches. . . . Never has this Presbyterian assembly met in so significant a year."

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Caution Rules Assembly

Perhaps the infrequency of triennial gatherings makes for hesitancy, because members are reluctant to commit themselves to the doing of anything when such a long interval must elapse before it can be undone. Perhaps the late printing and circulation of the assembly agenda had something to do with the Presbyterians' mood of "wait and see." Anyway, while a great deal of useful work was done, and done in a good spirit, many of the discussions ended in deferred action rather than in definite forward moves. Because the six individual state assemblies control and keep small the funds of the General Assembly, the latter has not yet—after more than 40 years—gained the frequency and status which befit the national parliament of a church numbering 750,000 members and adherents.

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To Take Plebiscite On Union

Church union provided long debate. In the past, some of the Presbyterian anti-union propaganda has included polite sniffs of faint praise for the Methodist Church as being after all perhaps not quite a church but rather a sect—in other words, a splinter of doubtful authenticity. But no such comments were heard in this assembly, perhaps because the 1947 census figures show that since 1933 the Methodists have made the largest proportional increases of all the churches. They were followed by the Roman Catholics and the Anglicans, while the Presbyterian percentage of increase is by far the smallest within the major Christian groups. The decision was to take a plebiscite among communicant members regarding the resolution approved three years ago, namely: "Agree to enter into federal union with the Methodist and Congregational churches, on terms to be agreed upon by the three churches. Affirm federal union as a step toward corporate union with the Methodist and Congregational churches." The pros and cons are to be set out in a statement intended to assist the judgment of members.

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Weighty Words on The Communion

The mode of conducting the communion service was debated at length, in a way which showed wide and deep crevasses of opinion between "high" and "low." Middle-of-the-road wisdom prevailed when the delegates rescinded the apparently blanket and uncritical approval given to the 1940 Scottish *Book of Order* by a skeleton wartime assembly which, back in 1942, scampered through three years' business of an entire continent in one day. The effect of this move is, among other things, that ministers are now in no sense *directed* to partake of the elements before the elders and people receive them, but presumably have liberty to partake of the bread and wine at any stage of the communion service which they judge to be right.

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Churchmen Named To U.N. Posts

Members of all political parties in the federal Parliament have shown keen interest in an article (almost too emphatically "not an official expression of policy by the church") published in a Sydney daily paper by Brian Doyle, associate editor of the *Catholic Weekly*. He sharply criticized the socialization platform of the Australian Labor party and its lack of firmness in dealing with the Communists. Immediately after the publication of the article, the Chifley administration took the completely unprecedented step of appointing two clergymen as advisers for the Australian delegation to the U.N. Assembly, Roman Catholic Bishop E. M. O'Brien and Anglican Bishop E. H. Burgmann.

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And So Forth

Short-wave broadcasts in the German language are now being sent to Europe two or three times weekly by Radio Australia as part of a drive to catch the ear of potential immigrants who are living in displaced persons' camps.

Federal price control is over as of Sept. 20. We now have six rather unrelated schemes of control—one by each state administration. One of the first tangible results is that haircuts have gone up to what is for us a rather dear price—35 cents.

Margaret McArthur, a young nutritionist from Canberra, recently spent some time alone and provisionless with aboriginal tribes in a part of Arnhem land where massacres and disappearances have been too frequent to be news. After enjoying three weeks of the hospitality of her dusky hosts and hostesses, she returned to "civilization" with much first-hand information regarding native diet and delicacies such as witchetty grubs, crocodile tail, lizards, wallaby steaks and lily roots.

George F. MacLeod, the "man from Iona," accompanied by Lady MacLeod, is making a triumphal tour of Australia.

ALLAN T. MCNAUGHTON.

To Launch Large Camping Program

Pittsburgh Presbyterians Plan Great Summer Development – Salaries of Clergymen Raised

PITTSBURGH, Oct. 24.—Presbyterians of this district will soon go into an extensive program of camping and retreats for all ages. Stillman Allen Foster, for the past six years pastor of Third Presbyterian Church, East End, has announced his resignation to become executive secretary of the Pittsburgh Presbytery Camp and Retreat Association. This newly created organization has purchased a farm near Slippery Rock where it expects to have a fully equipped center in operation next spring at a cost of $300,000. In addition to summer camping facilities for 1,000 children and a youth conference center of comparable size, it is planned to provide overnight equipment that will serve ministers, laymen and other adults the year around. The project was initiated by Hugh Thomson Kerr, pastor emeritus of Shadyside Presbyterian Church.

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Presbytery Raises Salary Minimum

Following instructions of the Presbyterian General Assembly of last May, the Pittsburgh presbytery has fixed $2,700, plus manse and a 10 per cent allowance for transportation, as a minimum salary for the ministers of its 133 churches. The former scale was $2,400. About 5 per cent of the pastors here will benefit under the new ruling. The action results from a three-months study made by a committee of five laymen of salaries sufficient to keep pastors "free from worldly cares and avocations."

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Clergymen Back the Community Chest

New impetus has been given the 1948 community chest of Allegheny county through the organization of a committee of 50 clergymen under the chairmanship of Dr. Kerr, who is devoting much of his energy to community enterprises. Members represent the Jewish, Catholic and Protestant faiths and are distributed geographically throughout the metropolitan area. The committee asked all churches to observe Oct. 24 as "Community Chest Sunday," emphasizing the needs of 92 agencies and urging congregations to contribute liberally as an expression of Christian benevolence and an acceptance of responsibility for community welfare. The goal this year is $4,960,000.

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Methodists Sell Building To Negro Church

In an unusual transfer of church property officials of the Pittsburgh Methodist union have sold the former Schenley Heights Methodist Church building to Grace Memorial Presbyterian Church, a flourishing Negro congregation. At one time the Schenley Heights building housed a fashionable white congregation. Now it has become the center of a neighborhood

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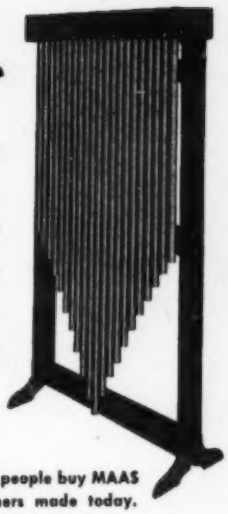

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of homeowning Negro professional families. Under the 14-year ministry of Harold R. Tolliver, Grace Memorial completely outgrew its temporary building on Center avenue. Besides solving the problems of two congregations, the transfer is a striking example of interchurch and interracial cooperation with significance for comity relationships between the major denominations of Pittsburgh.

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Grand Jury Investigation Stirs City

A grand jury investigation into rackets and gambling which resulted in indictment of 66 persons, including a few "higher-ups," has stirred this community for the past month. Indictments were for operating lotteries, bribery and perjury. The police superintendent, two inspectors and a city detective were soundly criticized, though not indicted. The jury also recommended revoking the charters of 13 late-hour clubs whose character was revealed in the investigation. The average citizen finds it difficult to distinguish between the operations of politics and of justice in the grand jury's report, but he is glad for the clamp it has placed upon the "numbers" and policy games which had been flourishing openly.

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And So Forth

Charles P. Taft, president of the Federal Council of Churches, and James W. Clarke, pastor of Second Presbyterian Church, St. Louis, will speak next week end in the first communitywide Reformation anniversary program ever to be held in Allegheny county.

Arthur M. Guttery, formerly with the International Committee of the Y.M.C.A., has accepted appointment as associate secretary of the council of churches of Allegheny county.

Lewis A. Westphal, Presbyterian minister who was field secretary for the Presbyterian synod of Wisconsin, has been called to St. Paul's Evangelical and Reformed Church, North Side.

First United Presbyterian Church, New Castle, has called Robert H. Mayo, former navy chaplain, to its pulpit to succeed S. E. Irvine, retired.

Five churches of suburban Millvale will unite tomorrow morning in a "World Order Day" service to hear Henry Smith Leiper, secretary of the American section of the World Council of Churches.

Louis T. Benezet, 33, was installed last week as 15th president of Allegheny College at Meadville. He had been assistant to the chancellor at Syracuse University.

O. M. WALTON.

Foresees Monument to Mrs. McCollum

David Rhys Williams, in a sermon at First Unitarian Church, Rochester, N. Y., predicted that a monument might ultimately be erected in that city to honor Mrs. Vashti McCollum, originator of the famous Champaign case, Rochester, Dr. Williams pointed out, now has monuments to Susan B. Anthony and Frederick Douglass, and Mrs. McCollum, a native of that city, has equal claims "for her distinguished services in the cause of religious freedom."

'Stay in Berlin,' Says Archbishop

York Prelate Counsels Holding On and Private Prayer – Bombed Churches Unite Their Forces

LONDON, Oct. 20.– Berlin as a symbol of the "cold war" now being waged by Russia against the West was the theme of the Archbishop of York at the convocation of York. "If the Allies withdraw now from Berlin they will betray the people who have trusted them," said Dr. Garbett. "Their solemn promises in future will be regarded as of less value than scraps of paper, and their retreat will lead to further demands and surrenders until all Europe is under the power of militant Communism, and then the hour of our own doom cannot be long postponed." The archbishop reiterated the wish of the country for friendship with Russia. This general desire is never accompanied, however, by any practical suggestions. How can such friendship be won when one party is not willing? The archbishop's counsel in the present situation is "steady, persistent, intelligent prayer in private and public worship," which he considers more important than "special days of prayer which many demand in days of crisis."

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Wales Cathedrals Need Repair

The drift of parsons from Wales to England is always a regular feature of church life in the British Isles. In the Free churches Welsh eloquence is always able to get a hearing, and when it is accompanied by gifts of pastoral care and organization the combination is irresistible. In Wales itself the Anglican Church, which there is disestablished and self-governing, is bemoaning the loss of another 40 men in one year to "richer" parishes across the border. Only 78 candidates are in training for ordination, about a quarter of the normal intake. Two Welsh cathedrals of great antiquity need considerable repairs—Llandaff and St. David's. Remotely situated in western Wales, St. David's is named after the country's patron saint and is a gem among cathedrals.

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Finance German and Greek Delegates

Christian Reconstruction in Europe, the British section of the World Council's reconstruction department, reports that over 200,000 foreign workers from Europe are now in Britain in a variety of jobs. All of them are on contractual labor. They represent 11 church denominations, and C.R.E. is providing for their religious welfare by bringing over foreign clergymen. The committee has also 75 theological students from eight European countries studying here. It is maintaining 100 libraries in German theological centers and replenishes them regularly with fresh books. In spite of currency restrictions, the committee has most ingeniously managed to send to Europe during the past year large supplies of goods including hundreds

of beds and mattresses, scores of tents and marquees for summer youth camps, 500 bicycles and 14 motorcars. C.R.E. also provided all the expenses of the Greek and German delegates to the Amsterdam Assembly.

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Blitzed Churches Hire Joint Staff

Birmingham Congregational churches have begun a lively and promising experiment. Five of them in central Birmingham, battered and blitzed through air raids, have pooled resources and called five staff members to render a joint ministry in partially restored premises. The experiment is controlled by a council on which each independent church is represented. Each staff member, in addition to pastoral duties, has a special portfolio for the whole group—youth, clubs, training, Sunday school and seniors. All the churches are "downtown," but with large populations all around them. So this corporate undertaking is a fresh approach to the "downtown" problem. Rowland Rosson, an American service worker, and Rev. Lorna Stanfield of Tasmania are members of the team. Another invigorating experiment is reported from Birkenhead, where an old and decaying Presbyterian church, St. Andrew's, adapted in methods and premises to 1838, is being reconstructed to meet the needs of 1948. Three staff members have been appointed, and with the backing of denominational funds the buildings are to be remodeled. Almost every great city in Britain offers opportunities of this kind, and frequently it is a Congregational, Baptist or Presbyterian church which holds the key site. Staff and funds must be provided centrally—a necessity which is driving the "independent" churches to act increasingly as centralized denominations.

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Jerusalem Bishop Aids Palestine Refugees

News of the heavy property losses suffered by Christian communities in the Holy Land aggravates the news of 250,000 refugees, many of them Arab Christians. Homeless in Bethlehem—the idea is too poignant to dwell on. The Anglican Bishop in Jerusalem has appealed for help and has announced a gift of $16,000 from the small resources of his see.

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And So Forth

Alec Vidler is named a canon of St. George's, Windsor.

Bishop Wilson of Singapore is to be the new dean of Manchester.

J. Mills Phillips is the new editor of the *Congregational Quarterly*.

Wilfred Easton is a new secretary of the Methodist Foreign Missions Board, and J.H.E. Pearse and Ellen M. Clow of the Baptist Foreign Board.

Editors and publishers of the religious press have formed the Religious Weekly Press Group. It was addressed recently by Lord Samuel on the religious outlook.

The mission ship John Williams VI (the "children's ship of good will") left Britain for the Pacific on Oct. 22. She will be based at Suva and visit Samoa, the Gilbert islands and New Guinea regularly in the Pacific mission of the London Missionary Society.

The attractive 32-page illustrated report of the Lambeth conference is selling well on the bookstalls. CECIL NORTHCUTT.

Racial Groups Exchange Visits

Harlem Hosts Entertained in Upstate Homes—Presbyterians Oppose 'Get Tough' Policy with Russia

SYRACUSE, N.Y., Oct. 27.—A highly successful project in interracial friendship has recently been carried out by the Cortland county council of churches in cooperation with the Interracial Fellowship of Greater New York. Last spring 28 young people from churches in Homer, Preble and Marathon went to New York city and were entertained in Negro homes in Harlem. The second week end in October, 31 young people from New York, including Negroes, Jews, Chinese and Japanese, returned the visit and were entertained in homes in Homer, Preble and McGraw. The Jewish driver of the bus which brought the young people from New York was amazed at the natural friendliness which he saw manifested between youth of such varied backgrounds. "This is the greatest experience of my life," he said. "I never supposed such a thing could happen." The project, initiated by Henry Childs, Congregational pastor of Homer, and Ralph N. Rowse, secretary of the Interracial Fellowship, will be repeated next year.

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Mrs. Sibley Calls German Churches Unfair to Women

Mrs. Harper Sibley of Rochester, who has just returned from Europe, where she gave over 50 addresses before church and

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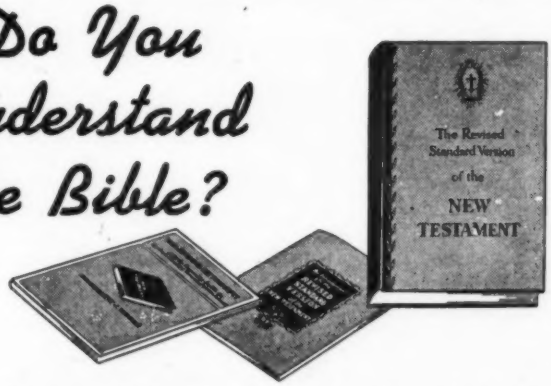

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civic groups, says that the church in Germany can give adequate aid in rebuilding the war-torn nation only if it recognizes the active part which women can play in the task. Women are doing the work, she declared, but are failing to receive official recognition. She gave high praise to the Catholic and Protestant women who are going daily into the eastern zone of Berlin to do social welfare work, and said their leadership and sacrifice is something inconceivable by Americans. While in Europe, Mrs. Sibley was attached to the women's activities division of the American Military Government.

• • •

Recommend Changes in Study of Alcohol

The Rochester committee for education in alcoholism held its second annual institute last week in the chamber of commerce building. Yvelin Gardner, associate director of the national committee for education in alcoholism, called upon industry to face the problem with "an open-minded admission that alcoholism exists and may be a costly matter." He urged industries to send representatives to the Yale summer school of alcohol studies. Existing texts and techniques for alcohol education in schools were described by Raymond G. McCarthy, director of the Yale plan clinic, as wholly inadequate. There should be less emphasis on the psychology of fear, he declared, since many young people see parents drinking without suffering the consequences often attributed to drink. He advocated that alcohol education be given mainly in the last two years in high school when youth are meeting the other difficult new problems of adolescence.

• • •

Oppose Federal Aid To Education

Resolutions endorsing federal aid to education and favoring the establishment of a national board of education, with appointment of a federal education commissioner, were overwhelmingly rejected by the legislative session of the New York State School Boards Association at its meeting in Syracuse. Opposition to federal aid was based on the argument that "education is and should remain a function of state and local governments." The same meeting unanimously adopted a motion seeking increased state aid for local schools. The attorney for the state education department, Charles A. Brinds, was asked about the status of loyalty oaths for teachers in this state. He answered that newly appointed teachers may be required, if the board desires, to take an oath specifically stating that they are not Communists.

• • •

Presbyterians Decry 'Get Tough' Russian Policy

The New York synod of the Presbyterian Church, U.S.A., at its annual meeting in Glens Falls, without debate unanimously accepted the report of the social education and action committee which deplored a "get tough" policy as the sole means of dealing with the Soviet Union. It called upon the United States to set an example to the rest of the world in utilizing fully the machinery of the United Nations in the settlement of disputes, and reaffirmed the "historic position of our church with respect to peacetime military conscription." In an address before the synod, Jesse H. Baird, moderator of the General Assembly of the denomination, challenged as heresy the Barthian idea that God himself will do all that needs to be done to make the world a better place. Frederick F. Bugbee, retired Y.M.C.A. secretary, was elected moderator of the synod and Syracuse was designated as the place for the 1949 meeting.

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And So Forth

Cornell University celebrated its 80th anniversary with the dedication of a new $2,000,000 laboratory of nuclear studies. Equipped with the latest and most powerful type of atom-smashing machines, the new laboratory is expected to become one of the world's important centers of nuclear research.

Malcolm E. Peabody, bishop of the Episcopal diocese of Central New York, has been elected president of the Episcopal synod of New York and New Jersey.

Robert Ward McEwen, president of Blackburn College in Illinois, has been elected president of Hamilton College at Clinton, N.Y. Dr. McEwen is a graduate of McCormick Theological Seminary and was assistant to Charles W. Gilkey, retired dean of the University of Chicago chapel.

New York state Universalists, at their annual meeting in Buffalo, were urged by Roy F. Hayes, lay president, to raise the salaries of their ministers so that the churches can become "laboratories of the future rather than museums of the past."

WALTER D. CAVERT.

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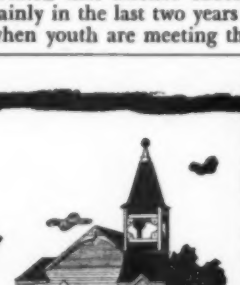

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Turks Shocked by Defeat in U.N.

Loss of Security Council Election is Felt as 'Snub' – Intrigue Boils Over the Patriarchate

ISTANBUL, Oct. 16.—Turkey's failure to win a seat on the Security Council in the recent United Nations election was a painful shock to public opinion here. Since the failure is attributed to some inadequacy of diplomatic representation, a member of parliament has announced that he will interpellate the government on the circumstances which caused allied or friendly nations, such as Great Britain, Greece and the United States, to vote in favor of Egypt and against Turkey. Not so many years ago, the Turks exercised nominal and often actual suzerainty over the Arab world of the Middle East. They know better than anyone else the political, military and economic vacuum behind the current display of Arab solidarity. Therefore they resent the kind of snub they perceive in the preference given to Egypt, just as, on a smaller scale, they resent the fact that American corporations sometimes locate in Cairo distributors whose territory is the Middle East, including Turkey.

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Guard Against Offending Soviet Russia

Turkey knows better than to indulge in idle diplomatic maneuvers. Her policy is dominated by the necessity of combining strength with caution. So while she is intent on turning American military aid to the best possible account, she is careful not to provoke Russia in other respects. Considering the number of refugees from behind the iron curtain that cross the Turkish frontier, this is not easy. For example, some of the refugees find it necessary to kill the pilots of their planes before they are able to land in Turkey, thereby giving occasion for sensational trials. Again, diplomats from the Balkans and other Soviet satellite states frequently decide, after reaching Turkish territory, to choose freedom. The government must see to it that they either betake themselves and their political activities elsewhere or, if they prefer to stay here, that they make no misuse of Turkish hospitality.

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World Communion Sunday Observed

On Oct. 3 some 300 people gathered in Emmanuel Church at the Bible House in Istanbul to celebrate the Lord's Supper with Christians the world around. The service was conducted in five languages—Turkish, Armenian, Greek, French and English. It proved impossible to make arrangements for a German part, but a number of Germans were present, and when the congregation sang "A Mighty Fortress" Luther's original words were to be heard along with the five translations. Three ordained ministers administered the sacrament, and four lay persons, one of them a woman preacher, assisted in the service. This was also the occasion of a baptism and of receiving a new member into Emmanuel Church. Eight Protestant congregations of Istanbul were represented in this first general gathering.

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Object to American Patriarch

The crisis in the ecumenical patriarchate, which has been dragging on for two years, seems to be on the eve of sensational developments. Protracted negotiations among all parties, including the Greek government, produced an agreement under which Patriarch Maximos was to resign. He was to become top-ranking metropolitan of Ephesus, with his own villa and a salary equal to that he is drawing as patriarch. The Greek government's plan was that Maximos should make way for Metropolitan Athenagoras of New York. This plan had the support of the Turkish government. The majority of the metropolitans, however, proved opposed to Athenagoras' candidacy. They objected to having their hand forced by political pressure. Thereupon Maximos let it be known that he would not resign before the "American's" election was assured. Later he announced that his health had improved sufficiently to allow him to preside over the Holy Synod again. There is considerable speculation as to whether the patriarch's health will suffer a setback.

[Editorial note: Less than a week after our correspondent wrote the above, Patriarch Maximos' health suffered a "setback" and the Holy Synod accepted his resignation.]

E. GUERON.

Catholic Bishop Attacks Kansas Prohibition

Just before the election, Bishop Mark A. Carroll, Roman Catholic prelate of Wichita, declared himself "unalterably opposed to the retention of prohibition laws in Kansas." Prohibition he called "an unwarrantable infringement on the reasonable liberty of the mass of the people."

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Synagogue Joins Church Council

Lock Haven Forms First Such Inter-Faith Body—Lutheran Laymen to Study Social Issues

NEW YORK, Nov. 1.—The United States now has its first "Council of Churches and Jewish Synagogue." It has been formed at Lock Haven, Pa., and its establishment was reported to the meeting of the Inter-Council Field Department held here last week. During the past six months 10 new church councils have been formed and seven more are "in process of formation." Many Jewish synagogues have been affiliated with church councils in past years, but the Lock Haven council is the first formally to include the fact of synagogue membership in its title. The Inter-Council Field Department, it may have to be explained to some readers, represents the eight national interdenominational bodies of the U.S.A. On the day following, the field department of the International Council of Religious Education met. Plans for observing Religious Education Week for the next three years were adopted.

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Lutherans to Launch Laymen's Classes

The first school of community relations for laymen of the United Lutheran Church will start this week, under the auspices of the Long Island conference of the New York synod, at the Central Y.M.C.A. The general themes will be "The Social Implications of the Christian Faith" and "The Church Speaks on Labor." Harold C. Letts, secretary for social action of the board of social missions of the United Lutheran Church in America, and C. Franklin Koch, executive secretary of the board of social missions, will lead the discussion classes. Frederick W. Otten of St. John's Lutheran Church in Brooklyn, chairman of the social missions committee of the Long Island Lutheran conference and a member of its school committee, said: "This is a new development in Lutheranism. The church has been very much concerned with affairs of private life, but is now centering its attention on the gospel and its relation to social and industrial life."

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Home Missions Council Has Fleet of Jeeps

A jeep station wagon to be used for religious and social work among migrant farm workers in midwestern states has been presented to the Home Missions Council by the Women's Board of Domestic Missions of the Reformed Church in America. The presentation took place in connection with the meeting of the national migrant committee of the council held at Marble Collegiate Church. Mrs. Harold Brinig, president of the Reformed Church board, made the presentation to Mrs. Norman Vincent Peale, chairman of the migrant committee. Christened "The Harvester," the new station wagon will be the fifth of a fleet of similar vehicles operating in principal crop areas. The four station wagons used by the Home Missions Council this summer traveled 50,000 miles in 23 states. Each "church on wheels" presented an average of four movies weekly to widely scattered farm workers' camps, and provided church facilities three times a week. Mrs. Peale explained that this newest wagon will be assigned to the Rio Grande valley this winter. It will be furnished with a portable organ, motion picture equipment, slide projector, electric phonograph, typewriter, Bibles, literature and recreational equipment.

• • •

White-Collar Gains by Negroes Reported

A survey by the industrial relations department of the national Urban League shows that last spring 7,400 Negroes were employed in white-collar jobs in businesses owned by whites and in industries in white neighborhoods in 25 cities. Leroy W. Jeffries, assistant director of the department, said that the survey demonstrated that Negro white-collar workers have been moving into clerical and sales positions in ever increasing numbers, but that the rate of employment of Negro professional and technical workers is much slower.

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Lutherans Urged To Unite

An all-Lutheran Reformation Sunday rally held at the Waldorf-Astoria hotel heard Thaddeus F. Gullixson, president of Luther Theological Seminary, St. Paul, urge union of all major branches of Lutheranism in this country, based on Bible teachings "which we together teach and confess." Dr. Gullixson insisted that the bond of unity must be found, for "the centrifugal forces in the whirl of current events is terrific and the only force that can draw and hold us together is the inner unity developed by that body of Scripture teachings revered and obeyed by us all." Representatives were present from the American Lutheran Church, the Augustana Church, the Danish Church, the Evangelical Church, the Finnish Church, the Missouri Synod, the United Evangelical Synod and the United Church.

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German Students Arrive to Study in America

Eight students from Germany have arrived here to study in American schools during the coming year under the auspices of the U. S. A. committee for the Lutheran World Federation. Seven more are expected before the end of the year. All but one member of the group have been enrolled in seminaries to continue theological training. The exception is Miss Ilse Mayer-Kulenkampff, who holds a doctorate in theology and will pursue studies in social research at an eastern university. Included in the group is Jes Asmussen, son of Hans Asmussen, chancellor of the Evangelical Church in Germany, who visited this country last winter. Young Asmussen will study at Gettysburg (Pa.) Theological Seminary. The U. S. A. committee for the Lutheran World Federation will maintain the students for one academic year at the seminary to which they are assigned, paying all expenses up to $800 for the year.

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And So Forth

Theodore Alexander Gill was installed

Sunday as the pastor of the West End Presbyterian Church, Manhattan.

Milton A. Galamison was installed as pastor of the Siloam Presbyterian Church, Brooklyn, last week.

Andrew Reid, pastor of the Church of God in Christ of Orange, N. J., died suddenly of a heart attack while preaching.

Walter Austin Wagner, 77, retired Congregational minister, formerly pastor of Union Congregational Church, Richmond Hill, died last week at his home in Demorest, Fla. J. HENRY CARPENTER.

Protest Ordass Jailing

World Council Lodges Complaint with Hungary Over Bishop's Detention

GENEVA, Oct. 27.—"In the name of the World Council of Churches" a strong protest has been lodged with the Communist government of Hungary over the imprisonment of Lajos Ordass, Lutheran bishop. The protest was signed by G. K. A. Bell, Anglican bishop of Chichester, who is chairman of the Central Committee of the World Council.

Bishop Ordass was sentenced to two years in prison on Oct. 1 by a "workers' court" in Budapest, which convicted him of "foreign currency manipulations." The funds involved came from Lutheran churches in the United States. The Bishop of Chichester attacked the sentence on the ground that the court had gathered no evidence in America, where the funds originated. "The whole proceedings against Bishop Ordass," his letter said, "seem . . . hardly consistent with the procedure of justice as ordinarily understood."

Earlier Protest Made

Yesterday's letter was the second that Bishop Bell sent to Hungarian President Dinnyes. The first, it is disclosed here, was sent on Sept. 6 following a meeting of the Central Committee of the World Council. In reply, President Dinnyes wrote on Sept. 17 that Bishop Ordass' arrest had "no connection whatever with his ecclesiastical or religious activities." The sole charge, he said, concerned dealings in foreign currency.

Bishop Bell emphatically rejected this argument in his latest letter. He pointed out that Bishop Ordass was refused a visa and was kept away from the Amsterdam conference. Other evidences of hostility on the part of the Hungarian regime were mentioned. The cause of this hostility, Bishop Bell suggested, was Bishop Ordass' "alleged antagonism to the present regime as well as his conscientious opposition on religious grounds to the nationalization of church schools." He dismissed the charge of currency irregularities as "a pure fabrication." He pointed out that the American Lutheran churches' funds are all publicly accounted for and "there are no secret funds on which Bishop Ordass can draw." An earlier protest over this arrest was made a month ago by Bishop Berggrav of Norway, and Olaf Moe, chairman of the Norwegian National Council of the Lutheran World Federation.

WILLMAR L. THORKELSON.

Holds Americans Haven't Suffered

George P. Howard Warns Missionary Rally World Revolution Here—Reviews Work for Lepers

CHICAGO, Nov. 1.—"Civilization is crumbling because it has left God out," George P. Howard, noted South American missionary and educator, told a huge gathering of Protestants at Medinah Temple on Oct. 21. Dr. Howard stirred his listeners as he declared that the masses all over the world are awakening. "These other countries are on fire," he said. "The revolution is upon us, and there is no time to lose. We have it in our hands to determine whether the revolution will be violent and destructive or peaceful and constructive." He urged churchmen to stop talking about subversive movements and to become more radical in their religion. "The trouble in the United States," he said, "is that people have not suffered enough. We must start being Christians in earnest."

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Methodists Plan for 1,000 New Missionaries

Dr. Howard's speech climaxed the most comprehensive series of missionary rallies held in Chicago for years. The two-day program featured separate meetings by the 14 Protestant denominations which participated, as well as united sessions. Methodist leaders, in their sessions, presented a plan under which that church will send at least 1,000 new missionaries overseas in the next four years. This was one of 36 regional conferences being held throughout the U. S. and Canada as part of the "Foreign Missions Program of Advance." Two years of careful planning by the mission boards of 26 denominations cooperating through the Foreign Missions Conference of North America preceded it.

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Mission to Lepers Holds Annual Convention

Chicago was host to the 41st annual convention of the American Mission to Lepers Oct. 21-22. Meeting in Moody Memorial Church, delegates heard the dramatic story of the society's efforts to change the attitude of people toward this dread disease and to lift the morale of those afflicted. Dr. Eugene R. Kellersberger, general secretary, pointed out that, contrary to general belief, leprosy is not highly contagious, is not hereditary, and that considerable progress has been made in its treatment. The number of lepers in this country was estimated at 2,000. The society works to provide better care not only for these but for lepers in all parts of the world. Most of the sufferers are found in India, Burma, China, Japan, Korea and Africa.

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Seek Unity in World Government Efforts

A call to all groups now working for world government to unify their efforts was issued by the second annual World

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WRITE FOR CATALOG

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Dept. R-2

Republic Assembly, meeting in Chicago's Hotel LaSalle Oct. 16-17. The gathering demanded a world government with authority over nations. These would retain jurisdiction only over "purely national affairs." The assembly declared that the United Nations is not a world government; that it cannot create, interpret or enforce laws, hence lacks power to carry out the fundamental functions of government. Speakers included Harold C. Urey, Nobel scientist; Preston Bradley, minister of Peoples Church; and representatives of a number of world federalist organizations. William C. Byron, assistant professor of sociology at Northwestern University, where World Republic was started by a group of veterans in 1946, was elected chairman of an 11-man board of directors. The organization now has about 5,000 members, the majority of whom live in the Chicago area.

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Honor Goodspeed at University

A hundred and fifty eminent New Testament scholars in the United States and Canada gathered at the University of Chicago Oct. 21-22 to honor Edgar J. Goodspeed, professor emeritus of the university and former head of its New Testament department. Dr. Goodspeed came from his home in California for the occasion. Before a distinguished gathering presided over by Harold H. Swift, chairman of the board of trustees, the University of Chicago's collection of New Testament manuscripts, said to be the largest of its kind owned by any American school, was formally dedicated and renamed the Edgar Johnson Goodspeed collection in honor of the man who had done so much to build it. President Ernest Cadman Colwell presented to Dr. Goodspeed a special edition of the Bible in appreciation of his distinguished service.

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City Unites to Honor James M. Yard

Seldom has a Chicagoan been given greater recognition for his efforts for the improvement of human relations than was accorded James M. Yard, retiring midwest area director of the National Conference of Christians and Jews. More than 1,000 persons crowded into the Hotel Sherman on Oct. 17 at a reception sponsored by 73 organizations in Dr. Yard's honor. They heard Mayor Kennelly, who had officially proclaimed the day as Jame M. Yard Day in Chicago, join with other speakers in paying glowing tribute to Dr. Yard for his achievements during 14 years of service here.

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Cicero Vice Fought By Referendum

Ministers of all denominations in Cicero, industrial community of 65,000 adjoining Chicago, are waging a determined battle for a cleanup of the town's corrupt political situation. Since 1869, when a special charter was granted, Cicero has operated under a different plan from that of any other Illinois town. Under its loose charter there is no limit to the taxes which can be imposed by the town board of trustees. In 1920 gangsters moved in and ever since gambling, taverns and vice have flourished. The current move arose when John C. Stoffel, who as president of the town board had made a determined effort to improve conditions, resigned in protest after the board removed the police chief whom he had appointed to stop gambling. Spearheaded by the ministers, with the active participation of members of most of the Protestant churches, including some churches which do not ordinarily engage in such vigorous social action, citizens have made a house-to-house canvass and have secured 10,000 signatures to a petition asking for a refendum on a change in form of government. If the effort is successful, Cicero would adopt a city form of government, under the Illinois city and towns act, and would be protected by the regulations for cities prescribed in that act.

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And So Forth

Farewell services were held nightly at the Moody Church Oct. 27-31 for Henry Allen Ironside, who after 19 years as pastor resigns to become pastor emeritus.

After ten years' effort a Jewish congregation composed entirely of refugees from nazi persecution has opened its own synagogue, Temple Ezra, in Chicago. Most of the members, like Rabbi Davin Schoenberger, former chief rabbi of Aachen, Germany, who conducted the dedication services of the new temple, saw their synagogues burned and desecrated by the nazis.

When First Baptist Church here, with a predominantly white congregation, called Jitsuo Morikawa, a Japanese, one year ago to be its minister, many wondered how the "experiment" would turn out. When the church assessed its progress on Oct. 17, the anniversary of the minister's coming, it found that during the year it had received more than 100 new members and felt healthier and stronger in every way. In cooperation with the Hyde Park Y.M.C.A. the church is opening a new center where persons of all ages, races and creeds can find satisfying activities under strong leadership every day in the week.

A new ordinance introduced into the city council by Alderman Archibald J. Carey and 12 othed aldermen would require the Chicago housing authority and the Chicago land clearance commission to include a covenant against racial discrimination in the deeds by which they convey lands. If passed, the measure would ban racial or religious discrimination in all publicly aided housing.

VIRGIL E. LOWDER.

Liquor-Bred Crime Totals Rise

According to the American Business Men's Research Foundation, arrests for liquor offenses totaled 11,292,124 in the years 1933-45. Arrests for drunkenness increased over the 1932 figure by 94 per cent in 1935, by 91 per cent in 1940 and by 194 per cent in 1945.

German Pastors Get Parcels

Nearly 10,000 of the 17,000 pastors of German Evangelical churches have been receiving food parcels at intervals of from one to two months as a result of donations made to Hilfswerk, the Protestant relief organization, by the Lutheran World Fed

eration and Church World Service. The aid thus given is greatly needed and appreciated. Pastors in the country who desire to share their comparative bounty with a German pastor who is not getting help may write Church World Service, 214 East 21st St., New York 10, N. Y.

Priests Work in Factories

Over 100 Roman Catholic priests are now working in factories, on docks and in other industrial pursuits in France. Cimade, the youth organization of the Protestant churches in France, also has several members of its staff similarly employed.

Students to Meet on Campus at Lawrence

The University of Kansas, Lawrence, will be host to the first quadrennial conference of the United Student Christian Council during the coming Christmas vacation period. About 2,200 student delegates are expected.

Indianapolis Milkmen Can Go to Church

Since the city of Indianapolis stopped milk deliveries on Sunday, churches and Sunday schools there report marked increases in attendance by milkmen. Special efforts are being made to get the milkmen into the habit of churchgoing.

N.C.C.J. Adopts a Record Budget

The National Conference of Christians and Jews has adopted a $3,500,000 budget for next year, an increase of $1,500,000 over 1948. Part of this will be used to expand its subsidiary Religious News Service. Everett R. Clinchy has been reelected president. The co-chairmen, representing Protestants, Catholics and Jews, are Charles E. Wilson, Thomas E. Braniff and Roger W. Straus.

Lutherans Open Center in National Capital

Seven Lutheran bodies will have their headquarters in the Lutheran Church Center to be opened Nov. 14 in Washington, D.C. Among them will be two Missouri Synod organizations.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

The Black Arrow (Col.) *Melodrama* based on Stevenson novel about family feuding in the days following the Wars of the Roses, with much swordplay, archery combat and assorted courageous ventures. *Tried and true adventure formula* developed in rather unenthusiastic manner. M,Y

The Brothers (British) *Drama.* Bitter, unreasoning doings among dour families on the Isle of Skye, motivated by inner repressions, misguided sense of clan loyalty. Best part is the setting and the glimpses of unique culture of primitive islanders. Story is told in *gloomy, frustrating* manner, many of its facets vague and unresolved, with an entirely out-of-key happy ending. M

Escape (Fox, made in England with Anglo-American cast, technicians) *Drama* based on Galsworthy play about veteran who flees prison because he is sure his conviction was unjust; in his wanderings about moors meets people (the deciding one a village parson) and situations which lead him voluntarily to surrender and comply with the laws of society. A rambling story, *casually and expertly done,* concerned more with ideas than with melodramatic events. M,Y

Sofia (Film Classics) *Melodrama.* Dashing Americans encounter sinister characters, violent situations when they try to engineer escape of atomic scientists from behind the iron curtain. Inadequate performances in a *very ordinary* spy tale like dozens produced a few years ago with nazis instead of Russians as the villains. M,Y

BEST CURRENT FILMS

For Family: Deep Waters, Fighting Father Dunne, Give My Regards to Broadway, Green Grass of Wyoming, I Remember Mama, Life with Father, Mr. Blandings Builds His Dream House, Olympic Games of 1948, The Overlanders, Rachel and the Stranger, The Search, The Tender Years, Thunder in the Valley.

For Mature Audience: All My Sons, Another Part of the Forest, Canon City, Four Faces West, Frieda, Great Expectations, I Know Where I'm Going, Pitfall, Rope, Shoe-Shine, The Treasure of the Sierra Madre, To Live in Peace, The Walls of Jericho.

11-10-48

PASTORS

Attend a Town and Country Minister's School on beautiful Northern Baptist Assembly grounds, Green Lake, Wisconsin.

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January 25-February 18, 1949
March 2-29, 1949

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Prose Text Hymn (concluded from Nov. 3 Issue)

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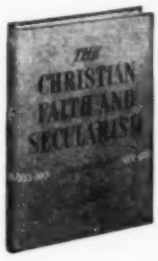

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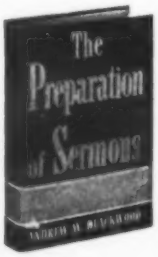

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